# The LUTHERAN

**TEACHER AND PUPIL IN MALAYA**

**The church has a new frontier**

## Pigeons on the Roof, Forsooth!

OUR SMALL TOWN has had a pigeon problem for years, but since they conveniently housed themselves under the schoolhouse roof, and not under one of ours, none of us bothered too much about them.

Came the day when the old elementary school was torn down. The pigeons must have held a grave consultation on this because, when they left, they left in a body. They flew unerringly across the town to our church roof.

Now I am not one to offend the pigeon lovers. I have been known to feed peanuts to pigeons and even to snap pictures of them in close-up. Its their uncomfortable resemblance to human action that annoys me.

THE NIGHT I counted 67 pigeons sitting in fat content atop our church roof was just too much for me. I lost my temper. I shook my finger at the squatters and gritted my teeth. "You're just like people, the whole lot of you," I yelled. "The minute trouble came down on you at home, you came running to the church."

And then I dropped my finger and apologized to the pigeons. When they were someone else's problem they bothered me not one hoot—or one coo. Now that they are my problem I'd like to get out the old B-B gun! I guess I'm just like people, too.

—RALPH W. BAKER

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***Lutherans and Roman Catholics asked to unite against Red attacks . . . JCLU will consider changes in boards, synods of merged church***

# TH CHURC IN TH NEW

## Dibelius asks common front

Roman Catholics and Protestants must present a common front against "the assaults of atheism," Bishop Otto Dibelius of Berlin told a conference of the Evangelical Church in Germany at Bielefeld this month. The Berlin bishop, who is head of the Council of the EKID and a special target of the East German Communists, reported "enormous pressure" in the Soviet Zone to enlist teen-agers in the Red youth dedication rites.

"Parents no longer have the courage and strength to resist" the Red pressure, Dr. Dibelius said. In one city of 20,000 people, only three out of 200 eligible youngsters have enrolled for confirmation next spring.

Though differences between the two churches remain, "the gravity of our time and the attacks of atheistic materialism . . . have tied both churches into a strong alliance," the bishop said.

## Reds claim church support

First rift in a solid Christian front against Red pressures in East Germany had been reported last month when a splinter group of pastors announced support for Communist policies. The "League of Evangelical Pastors" which issued the statement was reported to have about fifty members.

Further support for East German policies was reported this month from a group of "progressive Christians" meeting under Communist National Front auspices at Magdeburg. Soviet Zone newspapers said that 400 "pastors and laymen" had endorsed the East Germa regime's "peace program." Among sign ers of the statement were Pastor Wolf gang Kaffier of Weixdorf, head of th "League of Evangelical Pastors," an Gerald Goetting, secretary-general of th Red-controlled Christian Democrati Union of the Soviet Zone.

The newspapers also reported a fur ther Communist drive to "purge" li braries of all books published in Wes Germany since the end of the war. Li braries in Roman Catholic parishes, semi naries and other institutions were re ported to be a special target. In som public libraries, more than half the book have been reported removed on th charge that they were "endangerin youth" and "glorifying fascism."

## Papal selection criticized

The new Pope is too old for his jo and the "cloak-and-dagger romanticism surrounding his election bordered on "in fantilism," the Church of England's un official newspaper declared editorially C. O. Rhodes, editor, said his paper' criticism reflected the beliefs of "man official people in the Church of Englan and the Church of Rome, too."

Pope John XXIII, 76, is "an old ma long past the reasonable age of retire ment," the paper said, and "on the verg of decrepitude." If such a man were ap

ointed "to high office in the Church of ngland, we know well what would be id in public as well as in private."

The secrecy which surrounded the elec-on, with the Cardinals walled up in a ction of the Sistine Chapel, was de-ribed as "play-acting." The paper said s criticisms were made because "choice a Pope is of importance to the whole Christendom and not only to one de-omination."

### Defended as democratic

At New York's St. Patrick's Cathedral, e Rev. Francis X. Cronin said the elec-on of a Pope and other leaders proved at "there is a spirit of democracy" in e Roman Catholic Church even though s "structure and government" are "au-oritative and monarchical." He noted at "the poor and humble have been ble to rise to high offices in the church en when this was not possible in other rms of society."

The church's authority is necessary in natters of belief, moral standard and ethod of worship," Father Cronin continued. "There can be no substitution of individual judgment for authority in religion . . . . Even giant business corporations depend on the exercise of authority for their success, indeed for their very existence."

### Merger reaches halfway point

Most of the men around a long table in a Chicago hotel this month were the men who had first met two years ago to begin negotiating a merger of four Lutheran churches: American Evangelical, Augustana, Suomi, and ULC. But this time (Nov. 6, 7) they were no longer trying to guess whether a merger is possible.

A full report of two years of work of the merger commission had been made to conventions of the four churches during the past six months, and each convention told its commissioners to start writing a constitution for the merged church. Two years from now the constitution will no doubt be completed and ratified by conventions of the four churches.

JCLU'S SUBCOMMITTEE ON AUXILIARIES AT MINNEAPOLIS MEETING
*Representatives of men's, women's and youth groups discussed their future*

### Amendment will be made difficult

Constitution of the new church, it was agreed at the meeting this month, "should include only fundamental principles, such as those providing for and defining the doctrinal basis of the church, its structure and character, its basic powers and polity." All the rest of the provisions for the new church are to go into the by-laws.

Amending the constitution, once it is adopted, is to be made as difficult as possible. A two-thirds vote of delegates at two successive conventions would be required for adoption of a constitutional amendment. No amendment would be considered unless presented in writing and signed by at least 20 convention delegates from no fewer than five synods.

### Commission will reconsider

Two points about the merger plan which were criticized at the United Lutheran convention last month were accepted by the commission for reconsideration.

One point is whether or not to create a board to function in the fields of social action and social missions, instead of placing responsibility in two commissions. Another is to provide a specific agency to direct deaconess work.

A proposal introduced by Dr. Oscar A. Benson, president of the Augustana Church, was to establish a board of congregational life and growth, co-ordinating departments of parish education, evangelism, stewardship, auxiliaries for men, women, and youth, church architecture, and perhaps liturgy. Decision of the commission was that the executive council of the new church could provide the co-ordination, with an assistant to the president appointed for this special responsibility.

Boundary lines of the new church were changed when it was agreed that the Nova Scotia Synod (Nova Scotia, New Brunswick, Newfoundland) could be combined with the Eastern Canada Synod (Ontario and Quebec). It was also agreed to reconsider the division of New York State into a New York metropolitan and an upstate synod.

### Canadian situation

Spokesmen for Canadian synods told the commission that a church with headquarters in the U.S. is considered a "foreign church" by Canadians. They are not in position at present to break their ties with the church in the U.S., but want provision in the new church to make this possible when the time comes that they are ready for it.

A proposal, which will be submitted to Canadians for study, is to arrange for synods in Canada to form a "Canada Section" of the new church, with authority "to establish such boards, commissions, and agencies as will enable Canadian synods to function in all areas where there is a common Canadian concern."

The Canada section would have power to "negotiate and to consummate merger with other Lutheran" synods or conferences in Canada and "to launch at any time a separate and autonomous Lutheran Church in Canada."

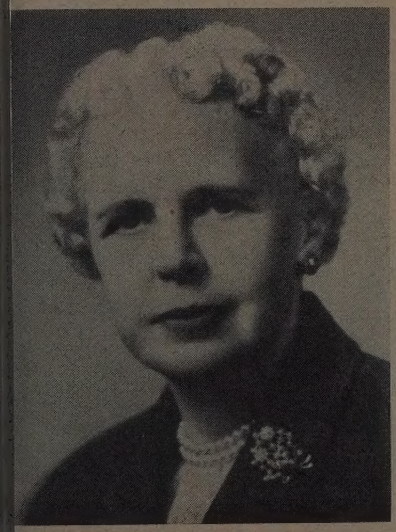
## Necktie lands preacher in court

A visiting evangelist at the Ridge Mountain Fire Baptized Pentecostal Holiness Church at Walhalla, South Carolina, started a scandal when he wore a necktie. Church discipline in the Pentecostal sect forbids, among other things, the wearing of neckties.

A faction in the congregation brought charges against their minister, the Rev. Haskell Lee, at the state convention of the sect for permitting the breach of dis-

ipline. The convention defrocked Mr. Lee and appointed the Rev. J. H. Griffin n his place. The new preacher never ot to the pulpit. When he arrived at the hurch he found the door padlocked and aid Lee supporters told him to keep a istance away or there would be "acts of iolence."

The Oconee County courthouse was rowded for a hearing held last month y Referee Leon Rice, who had been ppointed to hear the case by Circuit udge T. B. Greneker. Legality of the tate convention and ownership of the hurch property were at issue. After earing testimony, Mr. Rice commented hat "both sides had made mistakes" and hat they "should try to settle their dif- erences outside court." Pending a final uling, it was indicated that efforts would e made to reopen the church with the wo factions holding services in alternate eeks.



HEADS CHURCH WOMEN
*Mrs. William Sale Terrell*

## Church women ask UN force

The United Nations should establish a permanent and well-armed police force to inspect and enforce future disarmament agreements, the national assembly of the United Church Women at Denver urged. The resolution also asked elimination "insofar as practical" of nuclear weapon testing and manufacture and advocated full UN entry into areas where peace is threatened. The UCW, an arm of the National Council of Churches, represents 12 million Protestant and Eastern Orthodox church women.

On the domestic scene, the UCW advocated that the U.S. enforce "more effectively" civil rights legislation and asked an end to discrimination in all areas of national life.

Church unity is "urgent for the sake of the world and for the sake of Christ," Dr. Edwin T. Dahlberg, NCC president, told the 2,500 delegates. He rejected "a super-church or some type of Protestant Vatican" but asked a "growing togetherness of the followers of Jesus Christ."

Elected to head the UCW as successor to Mrs. Theodore O. Wedel of Washington was Mrs. William Sale Terrell, of West Hartford, Connecticut.

## Nuclear test end asked

More than 100,000 signatures were being sought in the U.S. last week for a petition asking representatives of Russia, Great Britain and the U.S. to work out plans to halt the testing of nuclear weapons and for a permanent international inspection system. The three nuclear powers are now holding a conference at Geneva, Switzerland, to discuss this move. Beside the menace to world peace, fall-out from nuclear tests was a threat to life and health, advocates of the ban said.

Originated by the National Committee

for a Sane Nuclear Policy, the petitions had the support of many leading churchmen. Similar petitions were being circulated in the Netherlands, Belgium, Great Britain, Germany, Japan, Sweden, France and New Zealand, the committee said.

## Fry urges doctrinal loyalty

Truth and unity demand equal measures of loyalty in relations between Christian churches, Dr. Franklin Clark Fry told the Lutheran World Federation's Executive Committee at Strasbourg, France, last month. Dr. Fry heads both the LWF and the United Lutheran Church.

Lutherans reject the view that faith should be "diluted" and "distinctive doctrines soft-pedaled, so as not to interfere with . . . sense of unity of the church," he said. On the other hand, "it is often a besetting sin for some of us to put the accent so exclusively on truth and not on unity at all, that we equally distort the proper balance between these two imperatives of the Christian life," he added.

Dr. Fry's comments reflected on LWF relations with the World Council of Churches and with Lutheran non-members such as the Lutheran Church—Missouri Synod. The committee later heard Dr. Bengt Hoffman, World Service director, warn that some persons in the World Council appear to believe that its goal is "organic union" of all churches and that confessional operations should be absorbed by the WCC. Dr. Carl Lund-Quist, LWF executive secretary, later reported that several discussions had been held about Missouri Synod membership in the LWF but that results had not been encouraging.

## More church mergers loom

Delegates at the International Convention of Christian Churches (formerly Disciples of Christ) voted at their St. Louis convention last month to discuss with the United Church of Christ "possible union of the two churches." The United Church was formed last year by merger of the Congregational Christian Churches with the Evangelical and Reformed Church. Each body has a mem-

LEADERS OF LUTHERAN WORLD FEDERATION

*Bishop Bo Giertz of Sweden, second vice president; Dr. Fry and Dr. Lund-Quist during session at Strasbourg. Bishop Lajos Ordass of Hungary, first vice president who was recently deposed from his post by the Reds, was prevented from attending*

ership of approximately two million. Dr. Fred Hoskins, co-president of the United Church, told the convention that his church would welcome such a union. Disciples' officials said such a merger would be a partial reunion for their body, since their church government is congregational and similar in form to that of the Congregational Christian body.

In a separate merger move, delegates at the Harrisburg convention of the 300,000-member Evangelical United Brethren Church voted to explore possibility of a merger with the Methodist Church. Opponents said the merger would "practically amount to absorption" into the 10-million-member Methodist body.

## Two churchmen win, one loses

Congressional elections in the U.S. early this month returned to Washington two congressmen who are also clergymen. Rep. Adam Clayton Powell, New York Democrat whose Harlem district has kept him in Congress since 1942, and Rep. Merwin Coad of Iowa were swept back into office. Mr. Powell is minister of Harlem's big Abyssinian Baptist Church while Mr. Coad is former pastor of the First Christian Church in Boone, Iowa.

Defeated in a bid for re-election after having served for 16 years as a member of the House of Representatives was Brooks Hays, Arkansas Democrat and president of the Southern Baptist Convention. Mr. Hays, who had been assailed for his moderate stand on racial questions, was beaten by a write-in vote for Dr. Dale Alford, a strong segregationist and member of the Little Rock school board. Church leaders expressed regret at Mr. Hays' defeat. Dr. C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, said, "Bad as this news is perhaps it had to come to wake us up to the evil that is abroad in the land."

Two Quakers who were "conscientious objectors" during World War II gained seats in Congress. Vermont elected William H. Meyer and Colorado chose Byron Johnson. Both are Democrats who had opposed nuclear bomb tests. Mr. Meyer had also urged U.S. recognition for Red China. Their opponents tried to make the C.O. stand an issue, but apparently without effect.

### School tax, Lutherans lose

Major issue in California had been a plan to end tax exemption for private and parochial schools. Roman Catholics and others opposing the move called it an effort to stir up religious hatred. Advocates charged that all Roman Catholics had been ordered by the Vatican to vote against the proposal. An election eve arson attempt which resulted in partial burning of a Masonic Temple at Sacramento was ascribed by some to bitter feelings engendered by the issue.

Voters rejected the school tax proposal by a 2-to-1 margin.

Both Lutheran candidates in Pennsylvania—Democrat George Leader, who ran for the U.S. Senate, and Republican Arthur McGonigle, who ran for governor—were defeated. The state's voters elected as governor David Lawrence, first Roman Catholic ever to hold that post. Minnesota's Lutheran Senator Edward Thye lost to Democrat Eugene J. McCarthy, a Roman Catholic. California voters chose Edmund C. Brown, a Roman Catholic, as governor. Lutheran Ernest F. Hollings, South Carolina Democrat, won the governorship as expected.

Observers held that religious affiliation had little effect on the election outcome.

Vice President Richard M. Nixon told a Washington press conference that voters were losing "religious bias and religious prejudice." In the 1960 presidential election "the religion of a man will not be a liability," Mr. Nixon said. "I would apply that to any religion and any man."

### Bingo wins

Church opposition had last year been swamped as New York State voters adopted a constitutional amendment permitting bingo games where communities voted in favor of them. Since then more than 500 cities, villages and towns have voted for bingo. This month's election added 13 major cities to the list, while three turned down the game.

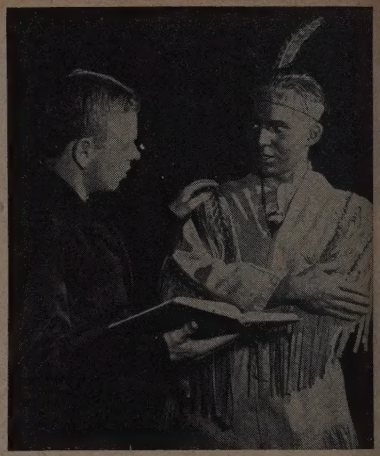
New York City voted 2 to 1 for bingo games. Among other cities approving were Buffalo, Elmira, Johnstown, Kingston, Plattsburgh, Schenectady, and Syracuse. The game was voted down by Niagara Falls, Southport and Troy.

In Colorado and Nebraska voters approved a constitutional amendment legalizing bingo games operated by nonprofit groups. Nebraska Council of Churches and other Protestant organizations had opposed the measure. Veterans of Foreign Wars and the Fraternal Order of Eagles had circulated petitions which placed the issue on the ballot.

### 46,000 see centennial pageant

A historical pageant depicting 100 years of Lutheran history in Minnesota was seen by 45,900 people in its eleven performances, given in eight cities. Fourteen Lutheran bodies co-operated in the production. Minnesota is this year marking its centennial as a state.

A cast of more than 100, backed by a 60-voice choir, enacted the Lutheran Church's role in the growth of the state. The church's part in education, missions,



**BRINGING GOSPEL to the Indians is scene in Lutheran pageant presented recently in eight Minnesota cities as part of state's centennial program. Fourteen Lutheran bodies co-operated in sponsorship of historical drama, "Of Grace and Growth"**

music, social action and medicine was portrayed.

Final performance in the Minneapolis Municipal Auditorium drew an audience of 9,000 including Gov. Orville Freeman and former Gov. J. A. O. Preus.

### And so forth

Norway's King Olaf V last month conferred upon Dr. Fredrik A. Schiotz president of the Evangelical Lutheran Church, the title of "Commander of St. Olaf" with a star. The decoration honored the ELC leader's work in advancing interchurch and intercultural relations between the U.S. and Norway.

U.S. Supreme Court last month upheld a lower court ruling which canceled ministerial deferment for a member of the Jehovah's Witness sect who had secular employment in addition to his church duties.

## WASHINGTON

by ROBERT VAN DEUSEN

### FOREIGN AID IN SUDAN

A FRESH BREAK in Arab solidarity ame when the Sudan, Egypt's neighbor o the south, accepted a U.S. proposal or a $30 million program of economic nd technical aid. Added to the decla- ation of Bourguiba, Tunisia's fiery presi- ent, that his country would align itself ith the west, the Sudan's decision rep- esented a major defeat for Nasser.

Acceptance of American aid came nly after a long and bitter struggle. It as resisted by the pro-Nasser People's emocratic Party (PDP), which favors nion with Egypt. There were high- ressure attempts by Russia to get a foot- old of its own in the Sudan. Several onths were spent in heated parliamen- ry debate before the pro-western Umma arty prevailed.

Even then the vote might not have een favorable if two disastrous cotton arketing years in a row had not reduced e Sudan's foreign exchange reserves om $160 million to $6 million. The .S. offer seemed the best way to meet e economic crisis.

Half of the American aid will go into e foreign exchange reserve to buy es- ntial imports, most of which will be rchased in the U.S. The Development oan Fund will provide $10 million to lp build an American textile mill near hartoum, the capital, which will meet ) per cent of the country's textile needs. The other $5 million will be spent on technical aid for development projects.

#### Key country

THE LOCATION of the Sudan makes it of strategic importance. The upper part of the Nile River flows through its territory. A 1929 British-Egyptian agreement specified that the Sudan would use only one-twelfth as much water as Egypt. But the Sudan, having since that time become an independent nation, maintains that a new agreement should be negotiated.

Nasser is beginning to fear that the Sudan's ambitious development projects will deprive Egypt of needed water. He desperately covets the Sudan as part of his growing empire. He is exerting military and political pressure in an effort to bring this about.

Both the Umma Party and the PDP are part of the coalition now in control of the government. The main opposition is the National Union Party (NUP) which headed the revolution that led to the first independent Sudanese government in 1956. This socialist-inclined party wants national independence and close ties with Egypt.

A BIZARRE religious flavor is added to the situation by the fanatic loyalty of the Moslems to their religious leaders. In both the Umma Party and the PDP, the religious patron of the party carries more weight than its political leaders.

Sir Ali Mirghani (known as "Sam") is considered the oracle of God by most PDP members. He favors union with Egypt. Sir Abdel Rahman (known as "Sar"), as the Umma patron, is the most powerful figure in the Sudan. He counsels strong ties with the west.

Religion and politics may combine to determine the future course of the Sudan. This in turn may help to determine the direction of this emerging continent.

# GOD DID NOT CHEAT ME

**A premature baby died after six long hours—but the mother learned that no children really belong to their parents**

By EUGENIA HILBRINK

IT WAS NOT expected that my baby could live at all. But when my eyes opened in the darkened delivery room I saw a spotlighted cluster of doctors and nurses bent over the child. In a moment came a cry like the meow of a tiny kitten.

It was our thirty-ounce son beginning his six-hour struggle for life. A nurse whisked him away to an incubator and he was gone forever from my sight.

No sedative could lull me into sub-consciousness during the next hours. I knew my son would die, but still h lived. The incubator oxygen would hel his underdeveloped lungs perform for while and he would fight for life.

At first it seemed that as his moth I could not assist anymore. He didn need a soothing voice or a gentle touc I could not rock him or hold him clo to me. But my prayers would help, quickly thought.

I did not ask God to let him live. Th

as his child. During my prolonged rest efore this sudden delivery I had dis-overed in a new way what the father-ood of God meant. By the moment of y child's birth I was reconciled to let od reclaim this infant if it were his ill. I felt certain now that it would be.

I thanked God for my devoted doctor nd the hospital staff who aided me dur-g the last eighteen days of real dif-culties. I often expressed my gratitude r my husband who carried an equal are in these events and struggles sur-unding this tiny son of ours.

As I watched the black of night turn to the gray and pink of dawn I re-unted to our heavenly Father all the numerable acts of kindness which our stor and friends had performed to ow us their love and concern.

And then it was over. I knew it be-re the head nurse came to my bedside ith the wee bracelet that had identified e Hilbrink baby these last tense hours. a way it was a relief to know his fight r life was over; a rush of tears now oded my eyes, and I could lie back to ep. But first, one final word to God: He's yours, dear Lord—but please some y tell me *why*."

It took many months for this prayer be answered. Sometimes I would get glimmer in my prayer talks with God, t the insight was obviously not com-ete. Perhaps it was simply presump-us to suppose that God held an over-purpose that could fit the distinctive dividual pattern of any human life hether it be six hours or sixty years.

Bit by bit it seemed that pieces of truth ranged themselves into coherent fash-n. The key to the solution, I felt, was e fact that our tiny one was a micro-sm of all life. In him the basic ele-nts of each life—the coming of life, the struggle for living, and death—were reduced to their simplest form within a telescoped fragment of time.

Life is certainly a divine gift. Gratitude and appreciation for it prompt us to its highest use. We do not live to die—we live to live—to grow—to develop—to create—to strive. Jesus stressed this in the parable of the talents. He told us we must not bury our abilities but invest them, whether they be one or ten.

Our premature son was less than a one-talent soul but he invested what he had: he struggled to the full extent of his thirty ounces of life to live—for six hours. Surely God knows that he affirmed his gift. Ten-talent adults like Bach and Einstein have won all of our attention through their successful striving in the use of their endowments. But surely to God, the Giver of life, it is not achievement or possession that matters. Rather, it must be the use and the effort.

I learned there is a remedy for heart-break. How lost we would have been without the clearly expressed love of our doctor, pastor, friends, hospital staff. How vital our mutual concern for each other became at such a moment.

Even the love we held for our unborn proved important in making our immediate emotional reaction one more of gain than loss. By wanting him, cherishing him, protecting him to the limit of our capacity, we confirmed our gratitude to God for the miracle of life.

But the question my friends asked me created a new problem, and probed the depths of my own reconciliation to what had happened. "Don't you feel cheated?" they asked.

I'd dreaded the question because I knew it would be in the thoughts of many of our friends when they heard of the death of our premature son.

"Don't you feel cheated?" My questioner happened to be my next-door neighbor, Jean. She'd stopped in for a morning cup of coffee while our two-year-old boys were happily having play time in the living-room.

AT FIRST we chatted lightly of family and neighbors. But it was soon apparent that my caller had other things to discuss. Her face could not hide her perplexity. Finally she said, "It's good to see you smiling."

"It's so wonderful to be home again," I answered. "I feel almost like a new person—as if I'm seeing life from an entirely new perspective. We've had so many blessings."

Jean knew how happily we'd been expecting our second child. She had guessed our good news when I'd borrowed a bottle of pop from her to settle a balky stomach. After this first rough spell she had teased me as my glowing accounts revealed that pregnancy had once again provided rose-colored glasses which made the world more poignantly lovely than ever before.

"Jean, you certainly know"—I searched for words—"how very much we wanted the baby. There's no denying that my arms feel empty and there's an ache which will simply have to wear away. It wasn't an easy experience . . . We were so hopeful . . . But we have much to be grateful for—our devoted doctor and pastor, all the help from you and our other friends—a new depth which has come into our own relationship—"

MY GROPING for words to explain was interrupted. "Doctor, pastor, friends, loving husband—these you've always had. How can they compensate for the new baby?" Jean's voice was frank and bitter. "Why didn't God let you keep your son?" And then came the summary question

I'd dreaded: "Truthfully, don't you fe cheated?"

I paused to send a silent prayer fo help. Then in an effort to communica the lesson I'd learned, I looked Jea right straight in the eyes.

" 'Disappointed' is the word, Jea But, no, I don't feel cheated. I kno now that essentially *no* child belongs t its parents. We all talk about *my* chil *our* child, not simply as a means o identification but more often as an e pression of our attitude. Think of Chris mas, for a good example. Remembe how we felt a little smug that these a pealing children who were awaiting San were really looking to us. And then, fill with pride, we went on to feel that th belonged exclusively to us. How wron we were!"

"What do you mean?"

"Well, we might play at being San Claus, but when we try to play at bei God we're in real trouble."

"I'M NOT SURE I understand," Je said.

"My understanding started during m time at the hospital when I knew the was trouble but was still so hopeful. O day during my Bible-reading I found t verse: 'Lo, sons are a heritage from t Lord and the fruit of the womb a ward' (Psalm 127:3). Several days la Jody brought me her copy of *The Prop* by Kahil Gibran in which there is lovely passage which amplified so bea tifully this scripture I'd been meditati

pon. Let me get it and read it to you.
Your children are not your children.
hey are the sons and daughters of Life's
longing for itself.
hey come through you but not from
you,
nd though they are with you yet they
belong not to you . . .
ou may house their bodies but not their
souls,
or their souls dwell in the house of to-
morrow which you cannot visit, not
even in your dreams.
ou are the bows from which your chil-
dren as living arrows are sent
forth . . .
et your bending in the Archer's hand
be for gladness;
or even as He loves the arrow that flies,
so He loves also the bow that is
stable.' "

My eyes glanced back over these
ords again. *"They come through you
t not from you."* Immediately I was
ck in the hospital—back to the night
hen the end came so unexpectedly.

"Nurse, I'm having some slight pains.
o you think it would be all right if I'd
rn over for a little while? I'm sure I'd
more comfortable."

"How long have you had them?"

"Oh, I've been bothered off and on
nce supper. I just woke up again now."

The nurse stood by the bedside for
veral moments—her trained fingers on
e. "Honey," she said softly, "you're
labor."

"No"—a violent twist to roll over and
ry my face in the pillow—to pound
y fist in disbelief and agony.

"Be careful—remember your unborn
ild. Let's give it every chance."

"But there's no chance now—it's too
rly for it to be born—no hope at all."

"There's always hope. Now relax
while I go call your doctor and see what
he wants to do."

She must be wrong—these are just
little pains, I thought, as again I held
tight reins to my emotions.

But she was right. In less than thirty
minutes the tiny little boy was born. The
muscular tides which bore him from the
inner quietude of his womb protection
to the outer world could not be resisted.
A greater One than we had ordained this.

I snapped out of my reverie. "You
see, Jean, having experienced the rapid
succession of the miracle of creation,
birth, the tension of the struggle for life
and death, I *know* that life is a divine
gift.

"I *know* that God is truly our Father.
We earthly parents are merely helpers.
Children come to us as a sacred trust
for us to love and care for, to nurture
in the wisdom of the Lord. We did every-
thing possible for him. The Father of us
all must have had a reason for relin-
quishing him from our earthly care."

Words — how inadequate they can
sometimes seem. Had I truly conveyed to
Jean how the fatherhood of God had
been made real to me? Could she see
how important this lesson was to us still
in rearing our living boys?

We don't need psychology books to
answer our discipline problems anymore.
We don't need to fear being overprotec-
tive nor the day we watch our adult sons
leave our care—if we can but place our-
selves and our children in the right re-
lationship to God and to one another.
Our children are not our children—they
are a heritage of the Lord.

Thank you, God, for writing this in
my heart.

I was not cheated.

And thank you too, my doll-baby boy,
for conveying God's message to me.

# NO TIME TO LOSE IN MALAYA

***Missionaries were late in getting into Malaya, where 99 per cent of the people are non-Christian. In five years the Lutheran mission has made a good beginning***

By LUCILLE HEIN

USUALLY YOU construct a school building before you open the school. But there isn't time for such a leisurely pace in Malaya where the future is rushing in at top speed. Last Sept. 9 in Petaling Jaya the groundbreaking ceremonies for the Lutheran Bible training institute were conducted, and on the same day the opening session of the first class was held.

That's how mission work is going in Malaya. It was only five years ago that United Lutheran missionaries came to the country. Now there are 27 preaching points, and many of them will become congregations in the next few years.

Then will come the Lutheran Church of Malaya, a new sister church grown up from mission babyhood.

THE MEN who know most about the Lutheran venture in Malaya are Dr. Paul P. Anspach, Board of Foreign Missions secretary, who organized the mission, and the Rev. Warren C. Johnson, field secretary, who recently returned from Malaya visit.

PEOPLE ARE CURIOUS . .

Pastor Johnson was there in Septemb for the Bible training institute inaugur tion. A few weeks earlier he had cor missioned the Rev. Allen Ch'i, Ho Kong-trained Lutheran pastor, as pri cipal of the institute.

The first class of nine young Chine Malayans will become evangelists a teachers in four years—three at t school and one in the field. From t and following classes will come the le ership of the church of the future.

Dr. Anspach told me about how t ULCA began work in Malaya.

"You will recall that China had th been closed to foreign missionaries. T co-operating Lutheran bodies in Ho

. . OUTSIDE NEW CHAPEL AT BALAKONG

ong urged the ULCA to transfer per-
nnel to Malaya where almost half the
opulation is Chinese."

The board sent Dr. Anspach to survey
lalaya late in 1952. He was appointed
oard secretary for Malaya, and got the
ission started in September, 1953.

Three missionaries arrived then, and
ree more came from America in No-
ember. In December a Chinese pastor,
e Rev. Daniel Chu, arrived from Hong
ong. In 1954 five Chinese workers with
eir families joined the work. Two
hinese doctors were secured from Ger-
any. Three Germans, former mission-
ies in China, were called. And the first
urse arrived from America.

Each year, the number of missionaries
nd Christian workers has increased.

"THE INTERNATIONAL background of our work in Malaya is unusual," Dr. Anspach pointed out. "American church bodies are drawing on trained people of many nations for missionary and evangelist staff. In Malaya we have Chinese-speaking pastors from Germany, missionary doctors and nurses from the United States, Canada, Germany, China, Scandinavian countries, people with experience in Liberia, pastors from China.

"One reason we can draw on so many countries for personnel is because of the world-wide work of the Lutheran World Federation, which is in contact with trained church workers everywhere."

Pastor Johnson, who spent late August and early September in Malaya, spread out a huge map of the country.

"Here's where we are working as of October, 1958," he said, "in twenty-five villages or areas. The centers of our work are around the capital, Kuala Lumpur, in the Ipoh area, and in the Grik Valley. One can scarcely believe that this is the result of only five years of effort."

"I can visualize each one of our missions by looking at that map," said Dr. Anspach. "Some of the areas are crowded. For the missionary or evangelist we try to rent, buy, or build quarters with a large living-room, garage, or an attached shed. This one room is chapel, clinic, Sunday school, adult Bible school, literacy center.

"As funds are available, we are providing more adequate quarters. In the villages we rent a shop or a shed for a chapel. Where we have funds to build a chapel, it is a rectangular box with two rooms at the back as a clinic for the visiting medical missionary."

"There is only one church so far in the Malaya field—in Petaling Jaya, a suburb of Kuala Lumpur," said Pastor Johnson. "This was built last year. In the morning it is used by the English-speaking congregation, in the afternoon by the Tamil Lutheran Church of South India, and in the evening by a Chinese-speaking congregation."

Dr. Anspach traced the growth of mission work in Malaya. "We begin with the children—attract them to Sunday school, teach hymns—they love to sing—carry on literacy classes. We use much audio-visual material. There are government village schools, but not all children can afford to go.

"The children come to the mission center first, then the adults come to stand outside and listen. They are drawn inside to hear their children in a program or to see a film, like the always popular *King of Kings*. The adults begin to attend classes. The teenagers start to come."

"All the hard work of missionaries and evangelists is eventually rewarded," Pastor Johnson agreed. "I visited a mission that has 35 to 40 adults at services, a good-size Sunday school, a youth group of 30 or more. Three years ago that missionary invited villagers to a Christmas Eve program. Each was given a Bible pamphlet to take home. In the morning the tracts were found torn up and scattered on the mission lawn. In three years that scorn has changed to tolerance, and in many cases acceptance of Christianity among those villagers.

"Being a Christian isn't easy. In some Malayan villages your family may be the only Christian family. Your children may be scorned by other children. It takes strength for humble people to accept and to hold to Christianity."

"One reason we could start work so quickly in Malaya is that we did not have to wait for missionaries to learn the language," Dr. Anspach said. "We got hold of former German missionaries to China who spoke Chinese dialects, already-trained Chinese lay workers and pastors, and missionaries from other countries who had experience in China and who could speak Cantonese, Mandarin, Amoi, or Hakka. This was a lucky break, and it gives those missionaries from the United States who do not speak a Chinese dialect a chance to devote much time to study."

Malaya has a population of about million. About 3 million are Chinese, million Malays, more than half a millio are Indians. Lesser groups make up th remainder.

In 1957 Malaya was granted indepen ence by Britain. The constitution of th new nation guarantees equality and fre

THIS IS THE BEGINNING . . . A CONGREGATION IS FORMING

dom to all religions. As a result of the government's attitude, there is no official hindrance to missionary work. However the Malay population are Moslem, and there is an unwritten understanding that no Christian mission work shall be done among them. Therefore the work of all denominations is with the Chinese.

Malaya and her friendly people have charmed Dr. Anspach and Pastor Johnson. "It's what the travelogues always call a 'study in contrasts,' " Dr. Anspach said. "Dense tropical jungles and modern cities. Trails of the aborigines and fine roads. Primitive transportation and first-class trains and excellent air service. Jungle huts and beautiful railroad stations, public buildings and plantation residences. Vast rubber, cocoa, rice, and fruit plantations and tiny jungle farms.

"The streets are colorful and crowded. In the East people live much more in the streets than we do. You see Indian women in brilliant saris . . . Malays wearing vivid sarongs . . . Chinese in pajama suits or sleek slit-sided gowns."

"And in contrast to these urban people are the jungle aborigines," added Pastor Johnson. "With tousled hair, wearing bin cloth, carrying blow gun and short sword."

Dr. Anspach and his wife have a long experience in mission work in China from 1925-40. During World War II, when missionaries had to leave China, Dr. Anspach served a parish in Ohio. After the war, he returned to Hong Kong. His background in China made him a logical choice to start work among the Chinese in Malaya.

He does not talk about his own work there, but always about the work of the missionaries and evangelists and lay workers. "I wish we could mention every Lutheran worker in Malaya by name," he said. "It is they who are making the Lutheran Church in Malaya a reality.

"Some of them have had harrowing experiences in China during and after the war, in refugee-crowded Hong Kong, in Germany in the war years. This has only strengthened them in their faith. And the missionaries who have gone out from the United States are a wonderful group, eager to work with the people of Malaya."

What are the hopes for the future of Lutheran work in Malaya? Said Dr. Anspach, "The main hope, and we see it as coming true in a short time—perhaps two years—is the organization of the Evangelical Lutheran Church in Malaya. This will include ULCA congregations, the Tamil Lutheran Church of South India which has congregations in northern and southern Malaya, and the Batak Church of Indonesia which has congregations in South Malaya. This will be a

national church with authority to ordain its own pastors."

Pastor Johnson said, "We think the church can make one of its best contributions to Malaya in the medical field. We have clinics in several areas, staffed by missionary doctors and nurses and lay staff. More clinics are needed."

"We are studying the needs in education," Dr. Anspach said. "The Lutheran church has not yet set up any elementary or secondary schools. All our teaching is done in the mission centers and chapels. It may be that there is a need for Lutheran schools, elementary or secondary, to help the Christian community grow.

"We will not take such a step rashly. What we have done is to set up a committee within the missionary administrative council. The committee is studying school needs and conferring with local and state administration to see what the government's opinion is and what assistance it might give."

There are other hopes for the future—providing more missionaries in ministerial, medical, public health, and education fields, providing a pastor for English-speaking Lutherans in Singapore, providing more national leadership through training on the field, in the Bible institute, in colleges abroad, and providing adequate housing for missionaries and evangelists and their families.

One immediate need was described by Pastor Johnson. "Lutheran workers often have to use sheds, shops, a Christian family's home, as chapel or meeting place.

**"It will be slow work," says Dr. Anspac**

We need several small chapels in outlyi villages. A chapel built for the churc program, no matter how small it is, is a evidence of permanence.

"We have plans for five new chapel each to cost $700. We hope funds wi be available. Some day these villag Christian groups will build their ow chapels. Until then, we must help."

"Pastor Johnson, the missionaries an evangelists in Malaya, and myself—w do not fool ourselves," said Dr. Anspac "It is going to be slow work. Ninety-nin per cent of the people of Malaya a non-Christian. The Christian one pe cent are in the Anglican, Methodis Presbyterian, and Roman Catholic mi sions. Our Lutheran group is the youn est. We must not be impatient with th slowness of growth."

WE DO NOT understand all the laws which operate in this mysterious universe, but there is apparently one which applies to the achievement of every great good. It was formulated by St. Augustine: "Without God we cannot; without us God will not."

—JOHN B. MAGEE in *Reality and Prayer* (Harper)

# Get Ready for an Advent Adventure

## Weekly family night plan for Advent observance will be described

CHRISTMAS begins at midnight on Dec. 4. Christmas carols, the mood of joy nd the wonder of the season, belong to hat time when in our churches and omes we read the Christmas Gospel rom the second chapter of Luke.

Unfortunately the commercialization f Christmas has played havoc with the hristmas season in our churches and omes. To stimulate business, commerialism has pushed the beginning of the hristmas season back into November. ells start ringing, Christmas music beins to greet us, decorations are hung, rees are adorned, and Santa Claus appears almost before the Thanksgiving urkey has been consumed.

As a result, many of us have lost the neaning and value of observing the Adent season, which was originally meant o prepare us for the proper celebration f Christmas.

The period of Advent needs to be retored to its rightful place. The four veeks before Christmas, which are the dvent season, are a period for the quiet nd meditative preparation for Christmas.

AN OLD CUSTOM which helped to keep hristmas out of Advent was that of naking and using an Advent wreath and andles. They served as a "reminding evice," to deepen the Christian meaning f Advent and to hold before the memory he fact that the family or the worshipers t church were to make themselves ready or the announcement of the Lord's appearance at Christmas time.

By ROBERT A. BARTELS
Professor, Northwestern Seminary

Generally the wreath was made of evergreen boughs which were affixed to a circular wooden or metal ring. Four evenly spaced holes were drilled into the ring. Into these, after the wreath was attached, four candles were placed.

Beginning with the First Sunday in Advent or at various times during the week that followed, one candle was lighted. Beginning with the Second Sunday in Advent or during the following week, two candles were lit, and so on.

The custom of using an Advent wreath and candles is being revived somewhat in Christian homes and churches in this country. In articles to follow in this magazine, suggestions for observing Advent in the home by means of using an Advent wreath and candles, of conducting family devotions around the wreath, and of pursuing an evening of family activities once a week in preparation for Christmas, will be made.

IF THE IDEA of a family observance of Advent and preparation for Christmas in the Christian spirit intrigues you, then the time between now and the beginning of Advent will be important in getting ready for your family night activities.

One of the first steps is making or securing the Advent wreath. Ready-made wreaths and stands are available at a nominal cost, and may be purchased from the church publishing house. But if the man of the house has some lumber lying about and is handy with hammer and saw, a wreath stand can easily be made.

A circle two feet in diameter can be cut from a piece of plywood. Nine inches in from the edge of the circle and evenly

spaced, four holes may be drilled for the candles. The unoccupied nine inches outside the candle area is the surface upon which a home-made evergreen may be placed.

Do not make the circle too small, or the wreath will lie too close to the candles and create a danger of fire. The circle of wood may be set upon a table, or hung from the ceiling, or attached to a stand and rested on the floor. In any case it should so be placed as to be visible even to the youngest member of the family, though high enough to be out of reach.

Since violet is the liturgical color of Advent, you may want to stain or paint your wreath board and stand with that color. Violet is the symbol of repentance and humility. If you give your stand this treatment, then use white candles in your wreath. Otherwise violet candles are fitting if you can find them on the market.

IN SUCCEEDING articles, an order for devotions to be conducted around the wreath on the evening set aside each week in Advent for the family activities will be given. The Introits, Scripture lessons, and prayers that form a part of each devotional service may be assigned to different members of the family.

For the sake of variety, the assignments may be rotated so that no one person will, for example, read only the Introits during the four family nights. The Lord's Prayer is of course to be prayed and the hymns sung by all.

You will note in the succeeding articles that all of the hymns selected are Advent hymns. In homes where there are small children a little time may be given to learning of the words before the service starts. It might be advisable that at first only one verse of each hymn be learned.

In each of the devotional services two Scripture lessons have been chosen for your reading. One is from the Old Testa ment and the other from the New Preferably these should be read fro some modern translation so they can b clearly understood.

Where there are small children it ma be well to select at least one reading fro a Bible story book, and to read that i place of or in addition to the passage from the Bible itself. But in making suc selections from a Bible story book, stee clear of the Christmas story. You wi want to save it for Christmas Eve.

TO HELP YOU gather equipment fo your family night activities and hav them ready well in advance each week the following list of materials is given.

*The week before the 1st Sunday i Advent:* a) wood for making the wreat and candle holder; b) evergreen bough c) four candles (white or violet).

*For the family night during the 1 week in Advent:* a) Christmas greetin cards. Get distinctively Christian one whose messages, greetings, and design ar scriptural. b) Materials for the younge children to make their own cards if the are too young to address envelope c) Wrappings for overseas packages.

*For the family night during the 2n week in Advent:* a) Plastic foam form foils, glitter, etc., for making of decora tions. b) Ingredients for making Chris mas candy or cookies.

*For the family night during the 3r week in Advent:* a) Gift wrappings. b Material for making a decorated Chris mas box to fill with food and maybe gif for a needy family. c) The Christma gifts you will give to each other and t those outside the family circle.

*For the family night during the 4t week in Advent:* a) Your family Chris mas tree. b) A creche or manger scen c) Empty quart jars and stubs of candle

## *FIVE MAKE A FAMILY*

# Victorian Household?

"COULDN'T YOU GIRLS act like girls just nce in your lives?" demanded Pete.

"So you can act like something out of Victorian novel?" Karen retorted.

Susie chimed in eagerly, "Yeah! a Victorian novel!" Then she giggled. Looking at Dan she asked under her breath, What's a Victorian novel?"

DAN BUTTERED a piece of toast. "A ovel written either here or in England bout the time when Queen Victoria was eigning. It reflects the social customs f the time."

"Were you living then?" She was all nnocence, but Karen dived for her napkin, nearly upsetting her cereal.

"No, but sometimes I wish I had been. A man was surely king in his own home n those days."

"Even if the house had no indoor lumbing or electricity?" I asked sweetly.

"What difference? There were always osts of female relatives to do the work, f you couldn't afford servants."

"Oh, yes. All those female relatives," mused. "Wonder why. Did the men et killed off with wars, and no safety aws at their work? Or couldn't they fford to marry? Seems to me those ovels were always full of men servants vith no visible families. Maybe you'd ave been someone's coachman, glad to leep in the stable with the smelly horses nd wear your master's livery because ou couldn't afford your own clothes."

"Madam," Dan stood up, rolling his aper napkin into a tight ball and dropping it in his coffee cup, although I've asked him a dozen times not to, "let me assure you that if I looked after those horses, they wouldn't be smelly."

HE EXITED on a note of laughter. "Horses," breathed Susie, "wouldn't I love to have a horse!"

"If your father were a coachman for a rich man you'd be lucky to have a potato to eat." In a suburban area like ours really wanting a horse, not just dreaming of one, is certainly having delusions of grandeur—on a postman's salary. And a postman's salary is, or ought to be, adequate for the *needs* of a family like ours! Silly and selfish, that's what most youngsters are. For a moment I was furious, not at anything they had done or said, but just at them, for being what they are—young.

Then my sense of humor returned. Surely I wouldn't want them to have long grey beards—on their faces or in their minds.

KAREN NOW had out pencil and paper, usually my equipment. "This isn't getting us anywhere. Especially not to the game. Now, let's write down who's going to do what. Let's get organized."

"All right," grumbled Pete. "You go ahead and organize us."

"All right, I will," his sister agreed. "I'll make out a list for each of us."

"Oh, no!" Pete saw he had trapped himself. "You may write the list, but we'll divide the work here and now, with Mom as umpire. You're not going to give me all the hard jobs!"

This time it was Susie who was wary. "We each get to say 'no' if it's something we really don't want to do, don't we?"

"Oh, hush, both of you," Karen stormed. "We won't ever get anything done if you're both going to spend the time arguing. I have to be at school in just an hour and a half. If you want to do it all while I go to cheer practice, fine."

"Cheer practice again? You cheer leaders practice more than the team!"

"Karen's right," I broke in. "Let's get the list made. And let's have no more talk about men's work and women's work. It's all *work*, and there's none of it that your father and I have not worked at together at one time or another."

WHILE I arbitrated at some points and gave orders at others, I tried to keep from feeling discouraged. What a far cry the actual situation was from the one I had pictured while we said our morning prayers. Could these be the same children who had listened quietly as Dan read the scripture and who had bowed so reverently in prayer?

The children they *looked* like in those quiet, reverent moments would have accepted with gentle fortitude any task set for them, done it to the best of their ability, actually doing more than required, all in a spirit of love and unselfishness.

Where had those ideal Christian children gone? Were they only real to me? Did they belong in a class with Susie's horse? Or an Elsie Dinsmore book?

Maybe that's part of the trouble. Instead of letting our children read the so-called realistic books which show children as they are or concentrate on far-off adventures of improbably heroic heroes, should we feed them on moralistic fare and not care whether the discriminating call it corn?

AND WHAT could be more "corny than a lot of the trash they read or se on TV? Even when we steer them to ward the "better" stuff, they can tak just so much. Then they *want* "corn. They want the plot to turn out as "ought to," not as it would in real lif

Just as I want them to behave lik children of my dreams, not flesh-and blood little sinners who will never gro into perfection this side of the grav

But there's a difference between dream ing about a perfect situation and con trolling the one that exists. I pulled my self back to reality.

Karen was saying, "That seems to b it. If we all zoom, we can be throug in a jiffy. It leaves time for all of us t get our own sandwiches so Mother ca get dressed and be ready for the gam as soon as she and Daddy gulp thei lunch. There's to be no more of thi bringing her last-minute stuff to do o leaving our own chores, so she has to d them like last week!"

"I couldn't help it —," Susie was pro testing as they carried out dishes to pil them on the counter.

PETE GAVE ME that grin and a pok in the ribs which substitute for the hug I used to get when he was smaller. "Hono thy mother and drag her to the footba game—whether she wants to go or not.

So he had seen through my martyr dom, the young wretch! He is sweet, an no mistake. And I am a lucky woma For some unaccountable reason I foun myself remembering an answer Clair gave Regina Kent last week. "Why, no I've never been to Europe. I guess I'v always been too happy to need to travel.

It wasn't the perfect squelch she in tended, but I found myself paraphrasing "I'm too happy to need to dream o improbably good Victorian children."

## "NOT A THING TO WEAR!"

I KEEP A BULKY FOLDER filled with clippings, letters, and scribbled notes from which to dig out material for the "Worship Notebook." In going through this assortment last week I came across an article torn from *Glamour*.

Some critics of this page are convinced that I am overly concerned with trappings and frills, but I assure you that *Glamour* isn't part of my regular reading. Credit for this particular clipping belongs to my secretary who offered the opinion that "it might be of interest."

Here is the page torn from a pre-Christmas issue of a women's fashion magazine:

"HOW TO DRESS FOR CHURCH

"Most regular worshipers know perfectly well what to wear. But we have seen and heard enough about inappropriate dressing—inappropriate on both extremes, of overdress and over-casualness—to warrant a few pointers on just exactly what is right . . .

"Cardinal rule number one—and we can't be firm enough about it: there is no such thing as An Outfit for church. More than at any other time or place, you're dressing to satisfy your own standards . . . standards based on respect for the place you worship, the clergyman, your fellow worshipers, and the general solemnity of the occasion.

"In other words, dress the way you always do (which, we're assuming, is always in fashion and in good taste) but don't, don't ever 'doll up' for a religious service . . .

"Colors shouldn't blare, but they needn't whisper. We'd love to see more cranberry, rust-color, gold, bright blue. Have pity on the poor men of the cloth . . . they must get tired of looking out on congregations dressed in grey and brown and black week after week!

"As at Christmas dinner, no sirens are invited. For propriety's sake, low necklines and bare arms are out. For comfort's sake, we'd avoid too-tight skirts (not the thing for an hour of sitting still, or for long periods of kneeling) . . . or too-bouffant skirts, in which you might end up more tightly packed than you had bargained for.

"Rustly taffetas or silks? No, for obvious reasons. Light wools? Yes, they keep out big-church drafts, but won't get you overheated in a filled-up church (particularly filled as they are on major holidays).

"Essential: a hat. Almost essential: that it be unobtrusive enough *not* to divert attention from the matters at hand, *not* to hide the proceedings from the people behind you. If you're not ordinarily a hat-wearer, some churches will accept inexpensive clip-on headbands or mantillas as substitute-hats . . . but babushkas in church are our pet peeve.

"This is not the time to dazzle with fancy jewelry, nor to attract attention with open shoes.

"We'd take along a smallish handbag, because chances are it will sit in your lap . . . or in the *very* small crack between you and your neighbor. And, of course, remember your gloves.

"Not much perfume, for once. If it has to compete with incense, you'll be sorry . . . and if your neighbor has to sit in smelling-distance of heavy perfume for an hour, you can be sure he won't be your neighbor again. Above

all—be tidy, shiningly pressed, polished and clean." *

OBVIOUSLY, this is the woman's point of view, a woman, remember, who writes for a fashion magazine. Fashion magazines are designed to sell fashions first, and clothes second. But notice the firmness with which the article declares: *". . . there is no such thing as An Outfit for church . . ."*

That can't be emphasized too strongly. Isn't it deplorable that there are some people who stay away from church because they're ashamed of the clothes they have to wear? Perhaps we could begin to rid ourselves of this foolish notion if parents of small children would cease referring to their children's newest and best clothes as "Sunday suits."

One's clothes may be a bit frayed, perhaps shiny too, but they can still be neat. The important thing, above all else, is that we attend services regularly and with willing and joyful hearts.

Still, human nature is proud, and when we go to the Lord's house we don't want to look shabby. That's why there are some words of wisdom in this clipping. Women ought to dress modestly, not only in church but wherever they go. There is a big difference between "finding something comfortable" particularly in hot weather, and selecting a frock because of the effect it will have upon others.

I once attended a service in a summer resort. After the sermon a young woman arose from her seat on the front pew to sing a solo. Turning to the congregation she immediately attracted the attention of the people with her huge black pinwheel hat, the very tight form-fitting dress, the stacks of jangling bracelets, the long dangling earrings. Afterwards, the only subject of conversation was her performance.

This is one reason why choir members don vestments, so that they will not attract attention to themselves. But even here some slip. Women choristers, as they don their robes, should remember to remove their earrings, and please, no corsages pinned to heaving bosoms!

THE AVERAGE pastor also has his peeves about clothing in church, particularly when he administers the sacrament. Some women in selecting their outfit for church seldom if ever think of his problem. You just can't give the cup, or the bread for that matter, to women wearing large hats kneeling with heads bowed at the communion rail.

And certainly the woman who comes forward to commune wearing a veil has given no thought to how the sacred elements will pierce the veil which falls to her chin. Gloves may be *de rigeur* but they are hardly appropriate when a woman communes, particularly in those parishes which use the individual glasses or where the bread is placed in the hand.

Ladies would do well to remove their gloves if they have not already done so before going to the altar. While we're on the subject, a word about lipstick is in order. Lipstick, let's face it, is here to stay, but the thoughtful lady is careful to blot her lips with a tissue before communing. There is nothing quite so messy as a purificator (the cloth used to wipe the lip of the common chalice) covered with several shades of milady's lipstick.

No one expects the congregations of our churches to be arrayed in the height of fashion. We do expect that when people go to church they go filled with the desire to worship almighty God, and incidentally take the time to present a neat appearance. —EDGAR S. BROWN, JR.

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# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Perfection?

QUESTION: I am almost a straight-A student. I have been working hard all through school. My parents have given me a great deal of encouragement, and expect good things from me. Of course, I don't want to disappoint them.

I am planning to go to college. But there are times when I wonder whether it is worth all the effort and tensity, but I am still determined to keep ahead of everyone else, and I think I can.

There are several worries connected with this school business. Any time I disappoint myself by not meeting my own standards, I feel like a heel. It really throws me, and I feel depressed for several days. If my parents (especially my mother) find it out they give me a pep talk. I dislike being treated as a child.

Another thing is that a lot of the kids, especially the gang that take things easy, seem to think there is something wrong about anyone who works hard. They call some of us "fruit." Sometimes they say we're "eggheads." Just why poor students should think everyone should be like them I don't understand.

Between my father and mother on the one side and this set of students on the other, I get it from both sides. Then I sometimes feel I am a fool for working.

REPLY: You are in an uncomfortable position, but with modification of your attitudes you can see yourself through satisfactorily.

It seems clear that your parents have been driving you to be a "perfectionist," a treatment to which you have yielded readily. They are deriving great satisfaction from your "perfection." But merely to be at the head of the class, to be better than anyone else, or to satisfy your father and mother is not the best kind of motive.

To understand what you are doing, to relate your school subjects to life and the future, and to appreciate their deeper implications—these are more important. With such complete attention to "competitiveness" you are probably missing much in your courses, besides certain valuable aspects of student life.

It is important to master your courses. Always to outdo everyone else is much less meaningful.

Try rather to get a full grasp of your subjects, think them over, satisfy your real curiosity, consider how they all fit together, and figure out their significance in the totality of life. At the same time assume your proper place among other students.

The "glorification of mediocrity" among the less adequate students is not to be taken seriously. Such attitudes betray a general sense of inferiority, pseudo-sophistication, and jealousy.

This is a common "disease" in a rather large number of high schools in some areas, sometimes infecting a very large part of the student group, whereas in other areas it is not encountered. It should be dealt with as the stupid attitude which it is.

Human intelligence is a sacred gift of God which ought to be respected, not perverted to unworthy ends, but directed to full self-realization, and service to both God and man.

# THE TEN COMMANDMENTS

By DONALD OTTINGER

## 8. You shall not bear false witness

HERMAN SCHMIDT was a shoemaker who came to this country in the mid-twenties and settled with his bride in a small town in Pennsylvania. It was not until five years later that their daughter, whom they named Hanna, was born.

The little family kept very much to themselves and made no close friends. The townspeople called Herman by his first name, and he mended the shoes of everyone. Sometimes children, on their way home from school, would stop in at the shop to sit and watch him at work. He was a craftsman of the old school.

Just how or when the trouble began no one really knows. It was an ugly sort of thing, for which no one would willingly take responsibility. In the summer of 1939 Herman Schmidt was away from his cobbler's shop for about two months. It was said that he had gone to see his mother in Germany. And when he returned, he wore a black band on his arm for awhile, so that it was assumed that his parent had died.

THE FIRST RUMOR that got around was that he had not gone to Germany to see his mother at all, and that the black band was just a pretense. Then new stories were heard almost every day. He received strange-looking parcels. He mailed a letter to Germany every Monday morning, addressed in a strange script.

Those rumors grew until it became accepted as fact that Herman was in the employ of the German government. His trip in 1939, just before the outbreak of the war, was said to have been to get instructions.

Herman's business was falling off. Fewer people came with their shoes. Those who did come said little or nothing to him, although in former days folks had always enjoyed talking with him.

It was not until the day that Hanna came home from school crying that he actually realized something was wrong. At first he scolded her, thinking that she had done something to provoke the other children. But Hanna climbed into his lap and wrapped her arms around his neck as she sobbed out the story.

"DON'T MAKE me go back to school, Papa. Don't make me go back. They called you and mama names that I do not know. I only know they meant something awful."

It was only a few nights later when, after having had supper, the little family was sitting together in their living-room that they were suddenly startled by the shattering of a window pane. Hanna had been reading to her father from her school book when, without warning, the glass scattered over the floor about them and a rock rolled across the room at Herman's feet.

There was a paper wrapped around it and when he picked it up, he saw, printed in large letters—"GET OUT OF TOWN YOU DIRTY NAZI."

So that was it. They thought that because he was German that he was of Hitler's kind. How could they know that his heart was breaking because of what was happening to the fatherland?

FOR WEEKS this little family lived in terror. Mama would take Hanna to school and call for her, trying not to notice the suspicious glances and taunts. The work brought to Herman became so

meager that they began to fall back on their savings.

At last Mr. Schmidt decided that something had to be done. He went to school and talked with Hanna's teacher. She had heard the rumors, of course, but was willing to listen to the parent of one of her pupils.

When Herman realized that here was a sympathetic ear, he poured out his grief. Sometimes his English faltered and even became interspersed with German. But his honesty could not be doubted. This man was really the victim of *Rumor*.

Somehow this thing had got started and like a rolling snowball had increased to gigantic proportions. A simple German peasant who had come to love America, and who years ago had become an American citizen, who had only gratitude in his heart for the blessings of this new home, was literally being destroyed by the lies of honest people.

MISS BRIDGETON, Hanna's teacher, was a woman in her sixties who had some influence in this town. She had taught most of the inhabitants at one time or another. That evening she called a meeting in her home to include a newspaper editor, a minister, the chief of police, and the president of the woman's club. She talked to them as she had talked to all of them in her classroom years before. And with that a "Crusade for Herman" was begun.

The newspaper ran some articles telling the whole story. The minister preached a fiery sermon, at the same time apologizing for not having done something sooner. The police force watched carefully to prevent further attacks, although that proved unnecessary. And the woman's club invited Mrs. Schmidt to join.

Sometimes Herman is troubled in his sleep as he dreams of the awful weeks of heartache and fear. But in the daytime he works in his shop, and those who do not come in wave at him through the window as they go by. Now they know him. They are his friends.

## THE EIGHTH COMMANDMENT

THE INJUNCTION of the eighth commandment has to do with the giving of evidence in a court of justice and, therefore, seems to be quite specific in its demand. But one can see that it is much more far-reaching.

Even when one does not deliberately set about to misrepresent another, if that other has been a source of irritation, any tale that is told about him is likely to be colored. And there are those who delight in embroidering the truth or even an untruth, and passing it along with improvements.

Perhaps the most vicious of all character-destroyers is gossip, because it appears to be so innocent. The harm that can be done by a carelessly dropped remark is immeasurable. Peter, in writing of Jesus, said, "He committed no sin; no guile was found on his lips" (I Peter 2:22). And this was the way Jesus thought all men should be, because it did not occur to him to be otherwise.

Enemies made all sorts of false accusations against Jesus. But not once did he return them in kind, for he would not dabble in such practice.

This eighth commandment has probably seemed to many people to be the most innocent and harmless of the lot. On the contrary, it deals with a most dangerous evil which so easily deceives us and leads us into devious ways. Murder and theft are plainly evil. But false witness has a way of appearing respectable, and of silencing the still small voice of conscience even while great evil is being accomplished.

# BOOKS

## UNDERSTANDING PURITANS

**The Puritan Mind.** By Herbert W. Schneider. Ann Arbor Paperbacks. (University of Michigan Press.) 267 pages. $1.85.

American estimates of the Puritans have veered wildly in the last century. For generations New England's founders were revered as the sturdy, high-minded builders of American culture. Disenchanted twentieth-century historians pilloried them as narrow, frustrated, hypocritical, dour, a blight on everything lovely, innocent, and creative.

Contemporary reassessments make it possible to look at these cultural forebearers of ours with both critical judgment and genuine appreciation. One of the first of these newer studies was Herbert Schneider's *The Puritan Mind*. Since its publication in 1930 it has been an important and delightfully readable reference for anyone seeking to understand the inner workings of the colonial New England mind and society. Now it is made available in a paperback reprint.

Schneider's aim is neither to laud nor to condemn but simply to understand how the earnest migrants of the seventeenth century with their sober zeal for building a "holy commonwealth" became the calculating capitalists of New England's commercial ascendancy. Gradually success, independence, prosperity, and the excitements of a growing society undercut Puritan theological roots.

The saints were less and less the elect of the Lord and more and more the elite of New England's communities. The sense of sin decayed and even the fervors of the Great Awakening and the lofty, tough-minded logic of Jonathan Edwards could not restore old attitudes. A complacent and sophisticated rationalism gradually eroded traditional Calvinist dogma.

Schneider writes with insight and appreciation. His discussion is illumined by sketches of the thought of leading figures from Richard Baxter to that most typical but "ungodly Puritan," Benjamin Franklin. In this new format the book is both a bargain and a delight. REGINALD W. DEITZ

*Gettysburg, Pa.*

## GREAT BIBLE PAINTING

**Rembrandt and the Gospel.** By W. A. Visser 't Hooft. Westminster Press. 116 pages. 32 illustrations. $4.50.

In this volume by Dr. Visser 't Hooft we find a thoroughly perceptive appreciation for Rembrandt, the biblical painter. By a careful study of the artist's relationships to the church, the Bible, the art world, and his contemporaries, the author demonstrates how the Bible became the core in the growth and development of Rembrandt's work.

Dr. Visser 't Hooft's sensitive comments on various biblical subjects chosen by Rembrandt continually focus upon the fact that this artist was truly a servant of the Word; that what he chose to paint was surely a result of what he had "seen and heard" in the gospel.

The unsuspecting layman will find what might be considered a tedious dispute, not betrayed by the title, over Rembrandt's formal church associations. The author carries on with this longstanding argument, mostly theological, over whether Rembrandt was Dutch Reform, or Mennonite, or even a mystic and follower of Jacob Boehme. Despite the overpreoccupation with this question of limited interest, Dr. Visser 't Hooft concludes amiably that Rembrandt was not "caught by some theological system or other. The only authority he recognized was the Bible." This perforce made Rembrandt definitely Protestant.

*Rembrandt and the Gospel* can be well comed by those interested in Rembrandt art and theology, and biblical painting. It could also serve admirably as a handbook to accompany the use of Rembrandt's pictures in church school visual presentations.

*Baltimore* THAYA C. BATDORF

## MAN'S MODERN PROBLEMS

**The Rediscovery of Man—a Memoir and a Methodology of Modern Life.** By Waldo Frank. George Braziller. 491 pages. $6.95.

This book, in the now-blessed tradition of existentialism, is by an author who has achieved distinction in the fields of fiction, history, literary criticism, and the arts. It is Waldo Frank's probing and strangely evangelical effort to diagnose the problems of contemporary culture and to produce "a program for Western man's survival and salvation."

His contention is that the biblical view pronounced existence good and life worth living. In that outlook are the roots, he believes, of the dynamism and democracy of Western civilization, in contrast with the Eastern outlook which siphons off the energies and ambitions of man. He allows himself a small book (239 pages) for documenting and illustrating these convictions, in the course of which his comments are usually informed and clear, occasionally provocative, but often very loose and questionable.

What went wrong with our Western civilization? Frank's diagnosis is that Western man allowed the value of personality to decline until today we can point only to individuals who are oppressed by jungles of machines and depressed by the mass-media devices, all created by science. This is the now familiar story: man has worked his own monstrous ruin. The very institutions, moreover, which were designed to develop personal choice and fulfillment, including churches and institutional religions which suffer from hardening of the spiritual arteries —these institutions are often more obstacles than aids. Again Frank seeks to establish his views in pages which cover the fields of the arts, sciences, philosophy, and history.

The author's proposal is for each of us to develop a technique of reflection, Buddhist-like, which in our impersonal and mechanized world will allow us to rediscover and develop mature personalities.

This is a book well worth pondering. It is smoothly written and shows very considerable learning. I see no reason, however, why Frank avoids the term "religion." Perhaps far more than he is aware, his approach is similar to that of contemporary enlightened Protestant writers. Perhaps his nonreligious phrasing of the problem is helpful to many who are afraid of or disgusted with traditional religious phraseology. But there is a deeper issue: Frank would greatly have strengthened his central contention if he had come to terms with present-day efforts to translate the gospel insights into the language and needs of our time.

CHARLES W. KEGLEY

*New York City*

## BOOK ABOUT THE BIBLE

**Westminster Introductions to the Books of the Bible.** Westminster Press. 224 pages. $3.75.

If anyone doesn't know the Bible, it isn't because of lack of introductions. There are books of all sizes and prices, aimed to everyone from the youngest beginner to the most mature scholar. They describe the contents of the Bible, explain the background, speculate as to the authors. Everyone who wishes to read the Bible intelligently should get acquainted with a few such books.

This Westminster *Introduction* consists of the background articles published a decade ago in the *Westminster Study Edition of the Holy Bible.* Books of the Bible are given from one to eight pages apiece of lucid explanation (based on generally accepted present-day scholarship). There are general over-all articles about both the Old and the New Testaments.

Authors include such well-known men as Cooper, Dillistone, Gehman, Smart, Wright.

## BOOK BREVITIES

**Handbook of Co-ed Teen Activities.** By Edythe and David DeMarche. Association Press. 640 pages. $7.95.

In this book two inches thick, there ought to be enough ideas for youth-group recreation to keep youngsters busy at all sorts of church-sponsored social affairs. The games, stunts, and outings are varied, sound interesting, and are well described.

# Reorganization of Child Welfare Services Suggested

By JOHN E. COOPERRIDER

**CHICAGO—Best way to reorganize Lutheran child care services in Illinois would be to create a state-wide agency connected with National Lutheran Council churches, according to a survey conducted over the past eighteen months. The findings were made public in October.**

Field work on the survey began in February, 1957, after NLC church bodies and child welfare agencies in the state had asked the Child Welfare League of America to study child care services offered in Illinois and to suggest changes and improvements.

On Oct. 17, Earl J. Beatt, director of surveys for the Welfare League, presented the findings and recommendations.

Foremost was the suggestion to create a state-wide, multiple service welfare agency for Lutheran children which should be related to the participating NLC church bodies. "Highest priority should be given to this recommendation," said Mr. Beatt.

Only if it is "absolutely impossible" to agree on this first recommendation because of current mergers and church polity problems, should consideration be given to three alternative recommendations.

First of the three alternative plans is to consolidate certain of the present agencies and extend the services in others so as to form several multiple-service agencies. This would cause unnecessary duplication.

Second alternative plan is based on the coming mergers and would reorganize services into two major agencies, one for ALC, ELC and UELC (the TALC merger), and one for ULCA, Augustana, AELC and Suomi. This, however, would assure the TALC agency of 50 per cent of Lutheran child welfare income while caring only for 30 per cent of the overall constituency; while the other Lutheran branch would have to care for 70 per cent out of the other 50 per cent of income.

Another alternative would be for each existing agency to add or remove services according to specific recommendations of the league. This procedure would be costly.

IMMEDIATE OUTCOME of the report was creation of a board to study the Welfare League's findings and report on a plan for their implementation within a year.

The board will be composed of representatives of local agencies, inner mission boards and church bodies and operate in consultation with the welfare division of the National Lutheran Council.

Mr. Beatt emphasized the need for multiple-service agencies geared to offering children services in their own homes as well as foster care. Services to unmarried mothers should be all inclusive, possibly by establishing a maternity home under Lutheran auspices, he said.

## Evangelism Mission Postponed

THE EVANGELISM MISSION scheduled tentatively for the Illinois Synod this fall, has been rescheduled for next fall, so as not to interfere with the $1½ million campaign for Chicago Seminary, Carthage College, Lutheran student work, and Alpine Lutheran Camp, which is in the planning stage at the present time.

## Campus Pastor Installed

ROY ENQUIST was installed as associate Lutheran campus pastor in the Chicago area on Oct. 31. He will serve National Lutheran Council members on the campuses of the University of Chicago, the Illinois Institute of Technology, and several other medical, nursing, and other professional schools in the downtown Chicago area.

A graduate of Augustana College, Pastor Enquist completed studies at Philadelphia Seminary and Union Seminary, New York.

IOWA

# New Look Points to Future For Webster City Lutherans

WEBSTER CITY, IOWA—Trinity Church's high-vaulted nave was filled to overflowing for the dedication of the contemporary-style church plant on Sept. 7.

The service was the culmination of more than three years of steady effort. The $222,000 church plant includes the sanctuary seating 400 worshipers, a fellowship hall to hold 310 for meetings, 250 for dinners; a chapel seating 80, a large recreation room, church office, pastor's study and 15 classrooms for the church school. There is a parking lot for 100 cars.

The Rev. Marvin E. Suhr, former pastor, now of North Platte, Neb., preached the dedicatory sermon. But the dedication was to be continued this fall, with other former pastors returning to speak, with fellowship dinners, and confirmation class reunions. The Rev. Paul Clement has been pastor since March, 1955.

Church and Sunday school attendance both have gained since the congregation moved into the new buildings last May 25. Baptized membership is now 1,116, confirmed 764, and communing 640. The comparable 1955 figures are 838, 521 and 384.

The church has a year-around evangelism program, with 100 callers rotating. Fund-raising counselors helped with the initial building drive for $100,000, congregational efforts raised $60,000 more.

Old church was sold to Church of God group

The old church (*see photo*) seated 175, but sometimes held 300. Sunday school spread from the church nave and basement into the old parsonage and a rented woman's clubhouse nearby. It was sold with the old parsonage for $13,000.

Sunday school attendance averaged 382 last year, but has risen to 422 this year.

Trinity, organized 62 years ago with 39 members, is a growing congregation in new quarters

# Structural Reorganization Studied by Indiana Synod

By WILLIAM L. PIFER

INDIANAPOLIS — A series of committees have been created to speed the study of structural reorganization in the Indiana Synod. Decision to establish committees with special study objectives was reached by the committee on synodical reorganization in September.

One matter formerly studied by the committee had already been decided by the 1958 synod convention—the calling of an assistant to the president early next year.

Other important areas to be investigated by the committees are personnel and headquarters, synodical constitution, stewardship, and parish realignment. Committees established for each of these areas will consider requests for additional personnel for parish education, stewardship, evangelism, and youth work, methods of establishing benevolence quotas, and the situation of urban and rural congregations with regard to possible relocations, mergers and subsidies.

ST. MATTHEW'S CHURCH, Fort Wayne, ended five years of worship in a small theater with the dedication of a $35,000 house chapel last month. The colonial style, white brick building seats 135, includes office and parish education facilities. Pastor is the Rev. Allen T. Wallace.

DISCUSSING plans for 1959 ULCM convention are Chairmen Frederick Anderson and Peter Miller, Indiana ULCM Pres. Robert Umbaugh, Howard Logan, and Indiana Synod Pres. Wick

## "Enjoy Hoosier Hospitality"

PREPARATIONS for the convention of United Lutheran Church Men next October in South Bend began last September. The convention committee met with ULCM Executive Secretary Howard Logan and Indiana Synod President Walter M. Wick to discuss organization of the national convention on a synod- and church-wide level. A publicity and public relations budget was adopted.

Mailing of information to local ULCM and Brotherhood groups will begin early next January. Date for the convention is Oct. 12-14.

## School for Retarded Reopens

FOR THE SECOND YEAR, First Church, Richmond, opened its Sunday school for retarded children this fall. The service is rendered with approval of the Ministerial Association of Richmond and the Wayne County Council for Retarded Children and the Mental Health Association.

Pastor of the congregation is the Rev. A. R. Swasko.

PRINCE OF PEACE mission in Indianapolis received the assistance of Miss Gladys Rehm, an associate in deaconess service, assigned to the congregation. Miss Rehm, a former Luther League caravaner, will assist Pastor C. A. Snider in parish education, youth work and evangelism.

NEW HYMNALS were dedicated by Gethsemane Church, Corydon parish, and St. Paul's and St. John's of the Otterbein parish.

LUTHER LEAGUERS met for their state convention at Trinity Church, Fort Wayne. The meeting, marking the 60th anniversary of the organization, was attended by 391 Leaguers. Main speaker was Pastor Louis H. Valbracht of Chicago.

***Wardensville, West Virginia, has ninety registered voters. Because nobody else volunteered to oppose the mayor at the polls, ULC Pastor Gordon K. Zirkle thought he should***

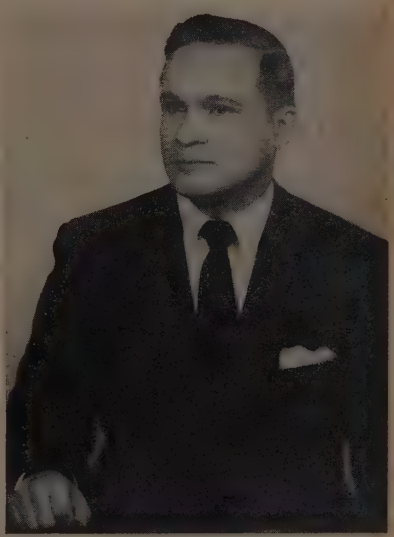
## *Ivory Towers Are Not for Ministers*

"PASTOR, stay in your church," said the ed posters all over Main Street, Wardensville, W. Va. "Sawmill operator, stay in your sawmill," the pastor replied.

If the pastor had stayed in his church and the sawmill operator in his sawmill, it would have been a calamity for Wardensville (pop. 171) because the town would have had no mayor.

The trouble with Wardensville, said Pastor Gordon K. Zirkle of St. Peter's Church, is that people didn't take politics seriously. They grumbled against the mayor, mainly because he was held responsible for a highly unpopular speed trap, and they wanted a new administration.

But, said Pastor Zirkle, they didn't want to get their hands dirty. And since somebody had to do it, he might as well do the job himself. And so the former Virginia farm boy, law school student, and present vice president of the Virginia Synod's Shenandoah Conference, announced his candidacy for the part-time job of mayor of Wardensville (salary, $75 a year).



Pastor Zirkle of Wardensville
*A job had to be done*

THERE WERE anguished outcries from some townspeople. Preachers, they said, should stay out of politics.

Preachers have duties just as everybody else, the new candidate for mayor countered. Ivory towers are not for ministers, and good citizenship is part of any Christian's vocation. If politics was dirty it had to be cleaned out.

It took a lot of cleaning out, Pastor Zirkle discovered. He was a lieutenant (j.g.) in the U.S. Navy in World War II and took part in two invasions. The election campaign for mayor in Wardensville was as rugged an experience as anything he had experienced in the war, he said.

The opposition claimed that "the Reverend would close the liquor store and raise taxes." The town policeman threatened with reprisals if the old mayor was not returned to office. The incumbent charged that his opponent acted as front for traffic violators caught by the speed trap.

THE PASTOR campaigned as well as he could and as much as he could. He didn't have much time because he was conducting two daily Bible schools during that period, one in the morning and one in the afternoon, and church meetings went on as usual at night.

But interest was high on election day. People lined the streets and clustered around filling stations outside the town limits to listen to the results. Out of 90 registered voters, 83 cast their votes, and 52 of them went to the pastor.

And now it's all over in Wardensville, W. Va. The town has a new mayor, and it

may be assumed that there is no more speed trap to be feared by passing motorists.

Of course, some people are still angry, such as the policeman who lost his job. But another man who, in not too sober a state, came to the parsonage after the election to register his displeasure, has long since apologized.

As to St. Peter's Church, Pastor Zirkle reports it stood "strong as a rock" all through the campaign, the membership is as united as ever, and all is well. And, he ponders, a Christian may find a battlefield on which to fight in unexpected places, even in a little town that needed a new mayor.

**NOVA SCOTIA**

## Board of American Missions Supporting Rural Parishes

By DOUGLAS A. CONRAD

HALIFAX — Concern of the Board of American Missions for the rural church work program was expressed in the recent decision to give salary aid to Nova Scotia multi-church parishes in order to assure more adequate service to congregations.

BAM's secretary for survey and research, Dr. Karl S. Henry, conferred with mission developers, pastors and the mission committee of the Nova Scotia Synod in September to discuss plans for improved services to rural congregations.

**The "Service Book and Hymnal" is meeting with excellent response in the congregations of the Nova Scotia Synod. Practically all congregations have started use of the book.**

Aid granted by the board has led to the division of two parishes formerly containing eleven congregations into three charges. Supply of pastoral service to a rural parish currently without a pastor was also decided. Development of new fields in the New Brunswick area is also under consideration.

ST. PAUL'S CHURCH, Bridgewater, dedicated an educational unit in September.

AMONG PARTICIPANTS at world-wide Communion Sunday (Oct. 5) at St. James' Branch LaHave, N. S., was Allan Crouse, active member of the church he had helped to build. For Mr. Crouse it was a very special day—his 100th birthday, and, as he told Pastor Donald Himmelman who greeted him after the church service, it's a wonderful feeling to be up and about at one hundred.

TWO REFORMATION RALLIES were held on synod territory. One was held at Church of the Resurrection, Halifax, for the Halifax area. Speaker was the Rev. Clyde Wentzell of the Mahone Bay parish.

The other was held in Zion, Lunenburg, where the speaker was the Rev. Robert E. Rock, pastor of Church of Our Saviour in Dartmouth. The Lunenburg rally was broadcast over Radio Station CKBW, Bridgewater.

An exchange of pastors marked Reformation Sunday. Offerings were received for the double apportionment.

AN EVANGELISM MISSION was held in Church of the Resurrection, Halifax, during the last week of October. Guest missioner was the Rev. Arnold L. Conrad, pastor of St. John's Church, Waterloo, Ont., one of the largest congregations of the Canada Synod.

NORTH CAROLINA

# Auxiliaries Hard at Work To Further Church Causes

By FRANK K. EFIRD

SALISBURY — North Carolina auxiliaries continue to flourish.

The Brotherhood hopes to have assets of $500,000 in the home mission loan and gift fund by the time of its state convention at St. Andrew's, Hickory, Nov. 18. At the end of October the men were only $21,751 from the goal.

State Luther League is fighting hard against commercialism in League activities. Young people are urged to comply with the statement adopted at the recent state convention which says: "There is no place in the life of the League for commercialism, the practice of buying and selling in the name of the church to raise money."

THE SYNOD evangelism committee is planning 10 area lay schools throughout the synod on Jan. 25 and Feb. 1. Schools will emphasize evangelism objectives for 1959, Bible study and prayer periods. Ten persons are expected to attend from each church.

## Missions Are Building

MISSION CONGREGATIONS are moving forward with building programs. Church of Our Saviour, Dallas, broke ground for a new edifice Sept. 14. Prince of Peace, Charlotte, laid its cornerstone Oct. 26. Prince of Peace, Salisbury, opened its new chapel and education building Nov. 9. Faith, Conover, plans to move into a new $53,000 first unit by Thanksgiving.

Ground was broken by Holy Comforter Church in Belmont for a $242,000 church and educational building. Pastor Harry H. Robinson led the service on Oct. 12.

The modern-style church will seat 250, include 15 classrooms, pastor's study and fellowship facilities in the educational unit. Occupancy is scheduled for next summer.

At Belmont, Holy Comforter, 42-year-old congregation, broke ground for new plant as charter member, Mrs. A. B. Lewis, turned earth and Pastor Harry H. Robinson, Jr., looked on

At Dallas, Our Saviour, one-year-old mission, marked similar service with Pastor W. G. Cobb, Dr. Conrad, charter member O. J. Rhyne and Mission Developer J. L. Morgan taking part

**NORTH CAROLINA . . .**

Tar Heel Lutherans gave $226,892 or 48.7 per cent of their apportionment to the ULCA through Oct. 24. By the same date the synod had secured 60 per cent of the $766,053 budget for 1958. This year's giving is 30 per cent ahead of last year's.

## Lenoir Rhyne Gets Fund

MRS. J. E. CANSLER of Lincolnton, N. C., has given $10,000 to Lenoir Rhyne College as permanent fund, income from which will be used to bring visiting scholars to the campus each year. The fund makes possible a "Faith and Life Series" this academic year.

Dr. Edmund A. Steimle of Philadelphia Seminary spoke on the campus Nov. 9-11, and Dr. John Baillie of Edinburgh will speak Jan. 26-27.

Of the 960 students at the college, 426 are Lutherans and 892 come from North Carolina. Only 37 are majoring in religious education and only two freshmen from the synod are enrolled as ministerial students.

"STRENGTHENING OUR SEMINARY" was theme of the fall conferences for pastors and laymen during the last week of October. Dr. A. K. Hewitt, campaign director for the 1959 $750,000 appeal for Southern Seminary, told congregations how to prepare for the campaign set to begin after Easter.

LUTHERIDGE, southern mountain assembly ground near Asheville, plans 22 camps during the 1959 season of June-August. Dr. J. Lewis Thornburg recently moved into a new home built for the director on the assembly ground.

**GEORGIA-ALABAMA**

# Take Integration Slowly, Urges Pastor in Atlanta

By PAUL J. RENZ

ATLANTA—The Rev. Robert E. Lee, of the Church of the Redeemer, made headlines in the Atlanta *Journal and Constitution* recently with a sermon in which he stated that the South is not ready for integration.

He pleaded for a "gradual approach to integration," recognizing that it is inevitable because it is the law of the land and "an expression of the implications of the gospel."

Massive integration in the schools is "not practicable" in many places, Pastor Lee said in the sermon titled "Take Your Choice—Brotherhood or Violence." He urged recognition of two points:

1) That most of the Negroes in the South do not themselves want integrated schools, but do want an end to enforced segregation.

2) That the educational, social and health level of the average Southern Negro must be raised before there can be anything more than a token integration of the school system.

Pastor Lee said leadership in the segregation-integration controversy is composed of extremists. "As soon as a sincere person, trying honestly to confront the issue, speaks, he is branded as a radical," he said.

There was an overwhelming favorable response from the congregation, Pastor Lee reported. "They said I spoke their sentiments," he said.

## Congregations to Organize

TWO NEW MISSIONS are to be organized early in 1959, and a new field will be occupied in the Doraville-Chamblee area (northeast Atlanta) with the Rev. Eugene L. Epting as developer.

Compton H. Usina, executive secretary of synodical home missions, reported these items to the three conferences of the Georgia-Alabama Synod at their meetings in late October. He said that for every dollar given for benevolences, the synod has received $5.42 for church extension from fellow Lutherans through the Board of American Missions.

Model of complete plant for Good Shepherd, College Park, Georgia

GOOD SHEPHERD CHURCH, College Park, Georgia, broke ground Oct. 19 for the church's first unit. Now designed as chapel seating 228 persons, the building will ultimately become the parish hall.

Buildings will be in contemporary style, with a six-foot granite wall tying them together and wrapping around two sides of the parish hall, which is almost completely glass-walled.

The congregation is now worshiping in a large remodeled home. Pastor Rufus Cuthbertson conducts two services each Sunday to accommodate the growing congregation.

MESSIAH CHURCH, Decatur, Ga., the Rev. Cecil W. Carpenter, pastor, broke ground for its new educational unit on Nov. 9.

## St. Stephen's Organized

ST. STEPHEN'S CHURCH, in the Glenhaven area of southeast Atlanta, was organized as a congregation on Sept. 14. The Rev. Joseph Holt, the mission developer, was installed as pastor by Synod President Raymond D. Wood on Oct. 5.

Dr. Wood also installed Pastor John H. Ohseik, Jr., at Ascension Church, Fleming Heights, Augusta, Nov. 9; and Pastor Ernest Burns at Trinity Church, Anniston, Ala., Oct. 19.

ST. TIMOTHY'S CHURCH, Forest Park, Ga., the Rev. Luther Fulmer, pastor, has bought additional property. The congregation recently completed a financing campaign for the next unit.

CHURCHES throughout the synod are rapidly introducing the new *Service Book and Hymnal*. Among them are: Good Shepherd, Garden City, Pastor Donald Hanberry; Redeemer, Atlanta, Pastor Robert E. Lee; and St. Matthew's, Atlanta, Pastor Karl Suhr.

Resurrection Church, Augusta, has ordered more hymnals for members desiring their own copies for home use.

## Goal Not Yet in Sight

Alabama Conference met Oct. 28 at St. Paul's Church, Mobile; Central Conference at Good Shepherd Church, College Park, on Oct. 30, and Ebenezer Conference at Reformation Church, Savannah, on Oct. 31.

Pastor Carpenter, of Decatur, chairman of the stewardship committee, urged members of the conferences to increase efforts to reach the doubled apportionment goal. Synod receipts are 60.2 per cent of the quota to date.

## Editor at Reformation Service

DR. G. ELSON RUFF, editor of THE LUTHERAN, spoke at the Reformation Service in Jerusalem Church, Rincon, Oct. 26. The service was sponsored by the Lutheran Ministers' Association of Chatham and Effingham counties. Pastor R. Hugh Kepley, of Marlow, is president.

# Protestant Tradition Upheld at Reformation Rally

By PAUL E. VALENTINER

NEW YORK CITY—The battle of the Reformation still continues, said Dr. Oswald C. Hoffmann at a Reformation Day banquet last month.

The noted *Lutheran Hour* preacher and public relations director of the Lutheran Church — Missouri Synod addressed 350 guests of New York's Lutheran Society at the Astor Hotel on Oct. 31.

He charged that the press had been grossly lacking in objectivity in its reports on the papal election in Rome. "Reporters threw caution to the wind and wrote about unfounded Roman tradition as though it were historical fact," he said.

"Just this evening I saw the word 'ostensibly' used in a story from Rome. That is the first time I've seen it used, or any word like it, in the reporting from Rome in the last three weeks," Dr. Hoffmann commented.

GETTING INSTRUCTIONS before mounting dias at Lutheran Society Reformation Day banquet are (from left) Wagner College President Richard Heindel, Missouri's Dr. Hoffmann, Synod President Bock, Augustana's Dr. Gustafson, and William Bloom, Jr., Lutheran Society president.

Dr. Hoffmann maintained that when the Roman church ruled out salvation through justification by faith at the Council of Trent, it established a dogma that not only ruled out Martin Luther and all Protestants to come, but ruled out the Apostle Paul and all the other apostles as well.

The 50-voice choir of Concordia Collegiate Institute, Bronxville, under the baton of Eugene W. Mott, offered musical selections based on the Reformation theme.

Guests included Dr. Alfred L. L. Beck, New York and New England Synod president; Dr. Edwin H. Knudten, New Jersey Synod president; Dr. Herman J. Rippe, Missouri Synod Atlantic District president; Dr. Thorsten A. Gustafson, Missouri Synod New York Conference president; and Dr. Richard H. Heindel, Wagner College president.

## *Long Island Church Breaks Ground*

ST. JOHN'S CHURCH, Lindenhurst, Long Island, began construction of its first unit, a $350,000 sanctuary, with groundbreaking ceremonies Oct. 19. The contemporary-style structure is dominated by an 85-foot tower. Seating capacity will be 450. A second, $400,000 parish unit, will be added later.

Pastor of the congregation, organized in 1876, is the Rev. William E. Haegert. Speaker at the service was the Rev. Albert Schilke, field missionary of the New York and New England Synod.

## High School Youngsters Hear About Church-Related School

By HERBERT A. BOSCH

ROCHESTER—A host of young people from high schools of the Rochester Conference attended the first Lutheran *College Day* sponsored by the conference at St. John's Church, Oct. 19.

Representatives of nine Lutheran colleges,

three seminaries and two deaconess schools met with 300 teenagers and about 100 parents to discuss higher education at Lutheran schools.

A period of worship and a fellowship hour were included in the session. More than 30 boys expressed an interest in the ministry and 40 girls were interested in the diaconate and allied church work.

## Beck Returns to Rochester

UNITED LUTHERANS in Rochester united in a Reformation service at Church of the Reformation, Oct. 25.

Speaker was Synod President Alfred Beck, until recently pastor of the host church, who reminded the capacity audience that Luther's significance for today lies in learning, living and sharing the Gospel.

Fellowship suppers at Church of the Reformation and neighboring Zion Church preceded the services and were attended by several hundred guests.

Ninetieth anniversary of Church of the Reformation was observed in October. Two stained-glass windows were dedicated.

The Rev. Allan R. Gibson, former associate pastor, will become pastor of the congregation.

SUNDAY, OCT. 5, was an important date in the life of two congregations.

The new house chapel of Messiah Church (the Rev. Frederic J. Teichmann, pastor), was dedicated at the morning service.

The new parish house of Resurrection Church was dedicated in the afternoon. It has been named "Stowell Hall" in honor of the Rev. Eugene L. Stowell's long pastorate.

Ground was broken for the first unit of Atonement Church in the suburbs (the Rev. Frederick H. Reissig, pastor), first step in the realization of the master plan adopted by the congregation.

## Unity Is a Long Way Off

BUFFALO — United Lutheran churches joined forces with other Protestant bodies in an observance of Reformation on Oct. 26.

Sponsored by the Buffalo Council of Churches the service was held at Kleinhans Music Hall, this city's most beautiful place of public assembly, and attracted an audience of 2,500. A choir from several of the co-operating churches sang.

Speaker was Dr. Elmer G. Homrighausen, dean of Princeton Seminary, whose theme was "The Protestant Witness Today."

He said that Protestant churches must be a ministering community to the whole world, even as it is faithful in the declaration of the Gospel and in its clear assertion of the dignity and worth of the individual.

As in previous years, congregations of the Missouri Synod conducted their Reformation service at the same hall in the early evening, with an attendance of equal strength.

American Lutheran churches celebrated the day with a separate service in suburban Bergholtz.

## Auxiliaries in Session

CHURCH EXTENSION SOCIETY dinner at St. Paul's Church, Eggertsville, was attended by 150 guests. Reports were given by mission congregations at Grand Island, Lewiston, and East Aurora.

Pastor Wallace E. Fisher, of Trinity Church, Lancaster, Pa., spoke.

The Rev. Paul L. Alberti, St. Mark's Church, Kenmore, is president of the society.

UNITED LUTHERAN CHURCH WOMEN convention at Ascension Church, Snyder, was attended by 350 visitors and delegates from 33 churches. Speakers were Mrs. W. Leidenfrost, missionary to Liberia; Mrs. Eugene L. Stowell, president of the synod ULCW, and Dr. Frederick E. Reissig, executive secretary of the Washington, D. C., Council of Churches.

United Lutheran Church Men heard the Rev. George F. Haag, of Rochester, at the fall rally. Dr. Richard H. Heindel, president of Wagner College, and former dean at the University of Buffalo, addressed the fellowship dinner of the Lutheran Council of the Niagara Frontier.

## Ministerium President Cooper Honored Guest of Social Union

PHILADELPHIA—A lot of people knew about it but those who did kept the secret well. The secret was a testimonial banquet organized by the Lutheran Social Union of Philadelphia in honor of Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, whose 25th anniversary of ordination was on Oct. 29.

The Social Union is an organization of Lutheran laymen and pastors in the Philadelphia area. Dr. Cooper is a member.

Invited were pastors and laymen and their wives from areas throughout the synod. Dr. Cooper was a very surprised guest of honor when he arrived for the affair.

Walter R. Hagey, a vice president of the Social Union and treasurer of the synod, presented President Cooper with a pectoral cross on behalf of the Union.

Guest speaker at the banquet was the president of the Central Pennsylvania Synod, Dr. Dwight Putman of Harrisburg.

Dr. Luther D. Reed, president-emeritus of Philadelphia Seminary where Dr. Cooper had been first his student and later his colleague on the faculty, presented him with a bound volume of letters of greeting from all over the church.

Honors for a surprised guest
*Dr. Reed and Dr. and Mrs. Cooper*

## Hartsville Mission Organized at Center of Rural Area

By WILLIAM C. ROEGER

NORRISTOWN — Newest congregation in the Norristown Conference is Redeemer Church, Hartsville, organized Oct. 5 with 91 charter members from nearby rural communities. Services were begun on March 16 by Mission Developer John Hendler, now pastor of the congregation.

Preacher at the organization service was Ministerium of Pennsylvania Secretary Claude E. Schick, with Dr. Roy L. Winters, executive secretary of the synodical board of home missions, and Ministerium Director of Home Missions Orval C. Hartman as guests.

The new congregation will not remain part of the Norristown Conference for long. The conference, as all others in the Ministerium, will be replaced by districts Jan. 1.

Most of the Norristown Conference congregations will become parts of either the North Penn or Trappe Districts. Congregations in the immediate vicinity of Norristown will join the Northwest Philadelphia district.

### Districts Elect Officers

ELECTIONS for the districts took place early this fall. Norristown Conference President Luther F. Schlenker of St. Andrew's Church, Perkasie, was elected dean of the North Penn District at a meeting held in his own church. First secretary of the North Penn District is William Coley Roeger of St. James' Church, Chalfont. All elections are for a period of six years.

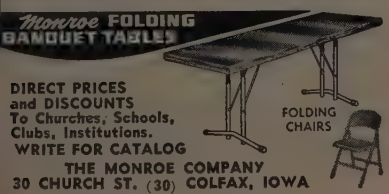
Hartsville firehouse is meeting place for youngest Norristown Conference congregation
*Charter members came from surrounding rural communities for organizational service*

A former president of the conference, obert M. Lamparter of St. John's, Phoenixlle, was elected president of the Trappe istrict, and Conference Secretary Robert Nagle, of Our Saviour's Church, Coateslle, was elected secretary.

Also beginning operation on the district vel is the Luther League, whose two secons roughly corresponded to the new disicts. First president of the North Penn District is Joan Wood, St. James', Chalfont.

PEACE CHURCH, Tohickon, broke ground or a new church. Also this project is a esult of the dissolution of another union rrangement in which the facilities of Peace Church were shared with St. Peter's Evanelical and Reformed congregation.

The new building will be located about wo miles from the present structure, and ill provide a nave accommodating 260 with

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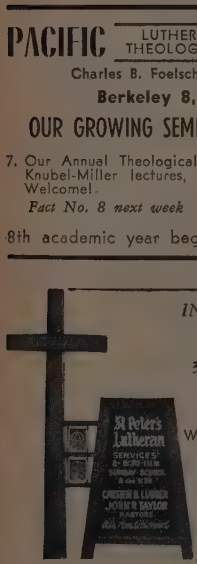


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an overflow of another 150, and an attached split-level wing for educational purposes.

In September, the Tohickon Union Church celebrated its 215th anniversary.

Conference President L. P. Schlenker officiated at the laying of the cornerstone for a major addition to historic St. Peter's Church (Barren Hill), Lafayette Hill.

## Sumneytown Church Dedicated

ST. JOHN'S CHURCH, Sumneytown, was dedicated Nov. 9 by Ministerium President Charles M. Cooper. The $300,000 church, seating 511, stands on a 9½-acre site on Route 63 donated by Mr. and Mrs. Earl Henuber and contains educational facilities in the basement.

Building became a necessity for the 100-year-old congregation when it severed unions ties with Friedens United Church of Christ with which it had shared facilities since its organization. Separation of the two parishes was achieved last month after three years of negotiations.

Dedication services were held through the second week of November and climaxed i

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a communion service on Nov. 16 at which Ministerium Secretary Claude E. Schick


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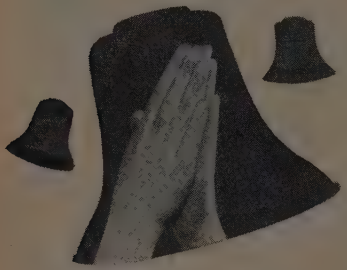

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preached. Pastor of the church is the Rev. E. L. Angstadt.

Liturgist at the dedication service was Pastor Angstadt's son, the Rev. Lee E. Angstadt, Jr., Friedens Church, Friedensville.

At St. John's, Ambler, Philadelphia Seminary President Henry H. Bagger spoke at services marking completion of a building program which saw the addition of a 40 per cent increase in classroom area, including five additional rooms, a choir room, a cloak room, and a new entrance and large narthex.

As a result of the additional facilities, two sessions of church school will be held each Sunday.

## Auxiliaries Meet

CONFERENCE United Lutheran Church Women convened at Emmanuel Church, Pottstown. Addressing the convention were Mrs. Roy L. Winters, a member of the conference and national ULCW president, and Mrs. F. LeRoy Taney, president of the synodical ULCW. Speaker at the dinner was Miss Janet Reinbrecht, missionary on furlough from Liberia.

NEW HANOVER CHURCH was location of the Pottstown community Lutheran leadership training school. Dr. William Lazareth, Philadelphia Seminary, taught one course on the teaching of Christian doctrine, and local leaders a course in the teaching of "Next Sunday's Lesson."

Also meeting at the New Hanover Church was the Pottstown Chapter of the Women's Auxiliary of Muhlenberg College. Dr. Walter H. Bracken of the college's Department of Psychology spoke.

CHRIST CHURCH, Towamencin Township near Kulpsville, celebrated its 125th anniversary. Pastor Homer A. Weaver was joined in services by Pastor Schlenker and Dr. Corson C. Snyder, a son of the congregation.

President Schlenker installed Harold L. Hasenauer as pastor of St. Matthew's, Chester Springs. Pastor Ralph Boyer of the West Pikeland parish preached.

## Trick or Treat Is Useful

LITTLE ZION CHURCH, Indianfield, encouraged children to use "Trick or Treat" collection boxes for Hallowe'en. Donations will be used to pay for shipment of surplus food from the government under the "Share our Surplus" program.

At nearby St. Paul's, Telford, the Luther League entertained the children from Tabor Home, Doylestown.

St. Paul's is the latest addition to the roll of conference parishes providing THE LUTHERAN to every active family in the parish.

## School Athletes Pray Before Football Games

By LUTHER E. FACKLER

PITTSBURGH — Prayer sessions in which young athletes turn to God for guidance and help are held before each game by the football players of Mt. Lebanon High School.

Protestant boys go to Mt. Lebanon Presbyterian Church, and the Catholics attend Mass at St. Bernard's Church. They pray for help to play the game cleanly and to the best of their ability.

The custom began four years ago when three boys asked for faculty help in forming a discussion group. They adopted the name "Trinity Club" to denote Christians, gentlemen and athletes. Now the club gives an annual program in the school auditorium.

The spiritual life movement among the athletes has had a wide effect, officials say. Locker room language is cleaner, and the boys' influence is felt among students who are not athletes.

"Athletics and their feeling toward the church go hand in hand," says Coach Ralph Rife. "The hard game of football and the spiritual life have a place beside each other."

## Churches Aid Bicentennial

CHURCHES will herald the opening of Pittsburgh's bicentennial on Thanksgiving Day, Nov. 27, with the ringing of bells. All the churches have been asked to take part

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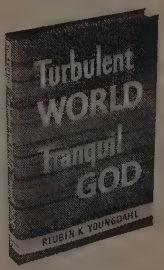


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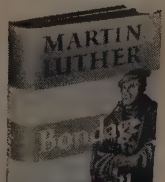


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in the celebration with their own special services, and to contribute to a city-wide religious life exhibition of historic documents and articles. The event will close with a huge Twelfth Night tree-burning ceremony after Christmas.

NINTH ANNUAL Laymen's Retreat will be held at Thiel College during the Thanksgiving recess. The theme "Our World and Christ" will be developed by Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, and the Rev. James Scherer, dean of the School of Missions, Chicago Seminary.

UNITED LUTHERAN CHURCH WOMEN of the six Pittsburgh Synod conferences held their conventions during October. Dr. Donald L. Houser, executive secretary of the Board of American Missions, spoke at each meeting.

NORTH BOROUGH'S Ministerium, including Bellevue, Avalan, Emsworth and other Allegheny County communities, is holding a Laymen's School of Christian Living. Courses are being offered for lay people to gain training in depth and to better equip them for assuming the responsibilities of Christian leadership.

MEMORIAL CHURCH, Pittsburgh, celebrated its 75th anniversary. The congregation grew from a Methodist church which had organized a union Sunday school.

SISTER LOIS STORMFELTZ was installed as deaconess in Zion Church, Johnstown. She will direct the congregation's religious education program.

## — CHANGES OF PASTORATE —

### MISSIONARIES

#### ARRIVALS

LANGELAND, MELVIN. From Liberia, Sept. 30. 835 Janet Ave., Salem, Ore.

#### DEPARTURES

ANDERSON, JOHN. To Liberia, Sept. 19. Lutheran Mission, Monrovia, Liberia, West Africa.

BARNHART, ESTHER. To Japan, Oct. 29. Jiai Kuwamizu, Kumamoto, Japan.

RTOLOMEI, LILLIANA. To Liberia, Oct. 4. Lutheran Mission, Monrovia, Liberia, West Africa.

MPERIS, CLARENCE. To India, Sept. 10. Chirala, Guntur District, Andhra Pradesh, India.

ULSEN, MARLENE. To Japan, Sept. 12. Kyushu Jo Gakuin, Murozono, 300, Kumamoto, Japan.

RINGER, CHARLES. To India, Sept. 16. Sattenapalle, Guntur District, Andhra Pradesh, India.

N DEUSEN, LEILA. To India, Sept. 16. Bhimavaram, W. Godavari District, Andhra Pradesh, India.

GLER, VIRGIL E. To India, Oct. 11. Rajahmundry, E. Godavari District, Andhra Pradesh, India.

## DECEASED

DR. STEPHEN M. PAULSON, 82, died ov. 1 at Englewood, N. J.

Born in Ireland, Dr. Paulson graduated om Thiel College, and Philadelphia Semiry. He received the Doctor of Divinity gree from Thiel in 1924, the Doctor of eology degree from Hartwick Seminary. Founder and first pastor of Trinity urch, New Rochelle, N. Y., he later rved St. Mark's, Williamsport, Pa.; St. ichael's, Philadelphia; and St. Luke's, ooklyn.

He was dean and professor of practical eology for Hartwick Seminary from 1930- while the seminary was operated in ooklyn and in Manhattan. After retirent in 1940, he was called back into the tive pastorate to serve St. John's, Englewood, N. J., from 1941-46.

Surviving are his wife, the former Edna t; a daughter, Mrs. Jane Poten, Summit, J.; and a granddaughter.

Funeral services were conducted at St. hn's Church, Englewood, on Nov. 4 by e Rev. George Derner, New Jersey Synod esident Edwin H. Knudten, and Dr. Albert Stauderman of Philadelphia. Burial was Brookside Cemetery, Englewood.


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• GROUPS WELCOME •

Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon to be served during their visit must make this arrangement in advance.

# IN CONCLUSION

TRUCK DRIVERS who deliver Philadelphia newspapers to distribution points throughout the area went on strike in early summer. For 38 days the usual channels for getting the papers to the readers were blocked.

The big afternoon paper, the *Bulletin*, was printed daily for any who wanted to come to the office to buy it, and an informal distribution system rapidly built up. People paid newsboys twice the usual price, and sometimes as much as 25 cents a copy. Before the end of the strike, 250,000 copies of the *Bulletin* were being sold each day at those prices.

The point is, people want news. There's hardly a community in America so small that it doesn't have at least a weekly paper. This is a basic fact about American life.

We built the present-day LUTHERAN on the opinion that church people want news not only about earthquakes and elections but also about the church. To provide a prompt and competent weekly report of church news throughout the world is an expensive undertaking. It costs more than $10,000 a week to publish and distribute 200,000 copies of this paper. Unlike most newspapers which cover their main costs through sale of advertising space, our income from advertising is only about $1,000 a week.

IT'S OBVIOUS to us that not all church people are avid for general church news. The interests of many are limited chiefly to their own congregation. So, in THE LUTHERAN, we try to provide magazine features which will appeal to the personal interests of Christian readers. We call this a "news magazine" because it is a combination of news and magazine.

Before long it will be necessary to sta thinking about the sort of publicatio which will be authorized by the ne church in which we hope the ULC wi be merged. Will there be a news journa which almost necessarily must be pu lished weekly if it hopes to report new promptly? Or shall the new periodic be wholly "magazine," not news, an appear only once or twice a month? Suc a magazine can be published at one-ha or one-fourth of the cost of a paper suc as THE LUTHERAN.

GRADUALLY the Protestant churches i America, as publishing costs have in creased, have given up trying to publis weekly magazines. (For some reaso Roman Catholics have increased th number and circulation of their week periodicals.) Methodists, who once ha a weekly with a dwindling circulatio converted it into a monthly "family ma azine" and trebled the circulation. Epi copalians have a very good unoffici news weekly but have to charge $8.5 a year for it.

TO PAY the bills for a weekly pape 1) there must be a high price, whic sharply limits the circulation, or 2) a b subsidy from the church treasury. T avoid these two problems, the magazi can be published less frequently, an ceases to be a news magazine.

These are things to be considered b our merger commission's subcommitte on church papers. If you happen to hav some good ideas, or strong opinions, yo could assist the committee by expressin yourself. It will be at least three yea before the new paper begins publicatio but there are some bridges that you hav to cross before you get to them.

—ELSON RUFF

# How to figure your future income

Very few men actually know what income they will have when they retire. Yet this is one of the most important factors in a man's life—and one that simply will not take care of itself. Why not take a pencil right now and see how you will get along when you are through working? It should be interesting—and it may well be one of the most important sets of figures you have ever written.

Start with the amount you would like to have to spend every month during your retirement $_____

SOCIAL SECURITY will probably pay you regular sums from age 65—typical benefits for retired worker and wife run $147.80, if average monthly wage was $300 for example. Maximum is $162.80, based on wages averaging $350 a month or more. $_____

PENSION will help a great deal, so enter that amount next, if you have one..... $_____

PRESENT INSURANCE, which probably can be collected in the form of monthly payments, should be one of your most reliable sources of income. Plan to leave part of your insurance as paid up for final expenses—and enter here the amount you would receive each month..... $_____

MISCELLANEOUS would include rents, dividends, and any other regular income..... $_____

TOTAL monthly income after retirement $_____

## If you need extra money:

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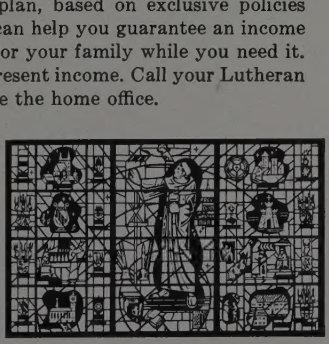
**Free on request**—Beautiful full-color reproduction of Lutheran Brotherhood's Reformation Window at right. No obligation, of course. Send name and address today.



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